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MAULMAIN.—*Journal of Rev. Mr. Stevens.*

(Continued from p. 402.)

Kaudote—Accustomed to evil.

12. Through Ko Tau Mngay as interpreter from Burmese into Taling, I conversed with a company of women who were preparing materials for braiding mats. They were ready with the old story, "Our fathers from time immemorial trod this path and we cannot forsake it." "Do you not worship the nats?" I asked. "O yes; Talings could not live without that," they replied. "But do you not know, that according to the law of Gaudama, which you profess so much to revere, nat worship is heresy?" "Yes," said an old woman, the chief person of the company, "I have heard so; but whatever be the consequence, we must go on in our old way." How applicable the language of Ezekiel, "He set me down in the midst of the valley which was full of bones; and caused me to pass by them round about; and behold, there were very many in the open valley, and lo, they were very dry." Nevertheless *must* and will we preach, that these dry bones may live.

Mr. Stevens returned to Maulmain from Kaudote on the 14th of February, and on the 23d again went down to Amherst, intending to pass back overland.

Church at Amherst—Kyouktan—Personal discussions.

24. Held a prayer meeting in the morning, and in the afternoon a covenant meeting preparatory to the communion. Although there are a few delinquent members, we trust there are some here who are truly the salt of

the earth, and are exerting a salutary influence upon this place and the surrounding villages.

Called at the house of Ko Shoon and had much conversation with his wife, who gives us reason to hope she will yet become a Christian. Ko Shoon formerly lived at Kaudote, and was baptized with Ko A by br. Haswell. His wife gave me a very interesting account of br. Haswell's first visit to their village, and of the effect produced upon her own mind and the minds of others, by his exposure of the folly of their idol worship. It opened their eyes at once and awakened new trains of thought, although they could not immediately embrace Christianity. This woman has abandoned many of her heathen notions, and seems to be drawing nearer and nearer to the gospel. Her confidence is increasing, so that she has said to many of her relatives that she intends to become a disciple.

25. Sabbath. Before breakfast a man from Hueet-king called. I endeavored to impress on his mind the infinite importance of eternal realities. He acknowledged that all I said was good; but, said he, "Teacher, to be honest, my attachment to the customs of my fathers is yet too strong to allow me to enter your religion." Questioned and addressed the Sabbath school; preached at the usual hour, and administered the ordinance of the Lord's Supper to a promising band of disciples.

26. Came up to Kyouktan with my fellow-laborers, Ko Oung Men, Moug Shway Moug and Moug Ket. An open zayat, with a few borrowed mats, furnishes us with very good accommodations, and it being a public place on the bank of the stream, we found a

company to preach to immediately on our arrival. After dinner, and in the pleasant moonlight also, I preached to different groups in various parts of the village, while two of the assistants remained at the zayat.

27. Two Mussulmans listened for a long time before breakfast, but to little apparent profit. During the day I remained in the zayat, while Ko Oung Men and Moug Ket went to a neighboring village.

Of those who called, three persons have particularly interested me. A young man, who is teaching songs to be used at an approaching festival of burning a priest, of good understanding and considerable honesty in argument, admitted many things, which, if allowed to have a *practical effect*, must cause him to cast away his idolatry. But his heart is, I fear, wholly untouched. A woman much advanced in years amused us by the ludicrous manner in which she set off the folly of idol worship as she had heard br. Haswell represent it,—“And,” added she, “*it is all true*. I sometimes, when lying on my bed at night, think of what the teacher said, and it is all true.” The third case of interest was that of the sister of the head man of the village, a woman of some knowledge of books, and of much intelligence. At first she opposed very strongly, but gradually yielded one point after another, and finally took a New Testament and a bound volume of tracts, specifying the one which gives an account of the creation, as the one which she particularly wanted. She sustains a high reputation in the village, and I fear has too much pride of station to permit the hope of her becoming a Christian. In the evening had a long discussion with a Burman in the prime of life, Ko Nyoon, whose arguments showed a good deal of reflection on the Christian system and a considerable acquaintance with our books. In reply to some of his inquiries about Christ, I read to him a number of passages from the gospels, to all of which he listened with attention. The assistants then resumed the conversation, which continued till a late hour. When he retired he took a New Testament, promising to read it. May it be light and life to his soul.

Moodong—The popular faith concerning Gaudama.

28. Left Kyouktan early this morning and breakfasted at a little knoll,

near which some Karen Christians from Burmah Proper are making arrangements to settle. As they understand Burmese, I had a short service with them. Just as we were leaving, two Talings came up, to whom I preached, and one of whom seemed readily to understand, and acknowledged the truth of what was said.

Passing through the villages of Ping-kamah, Nyounggong and Wattai, we came to a beautiful lake, with pagodas near it and an image of Gaudama seventy feet long, in a reclining posture to represent him in the repose of annihilation. Although the sacred books declare that in attaining nigan he utterly ceased to exist, soul and body, the people *practically* believe him in a state of existence reclining at his ease, perfectly free from all evil. Such a heaven is to them the perfection of bliss. Beyond this is Kangyee, a larger and more beautiful lake, which, to the people generally, is invested with peculiar sacredness and possessed of strange power.

Diversities of climate; a novel explanation.

After arriving at this place, an old fortified town, our company divided into two preaching parties until evening. The head man of the village came to the zayat and talked a long time, evidently with the design of showing off his own knowledge, rather than a desire to hear any thing of Christ and salvation. At last he ended his discourse by the common remark, “Your religion is good for you and ours for us. We have sworn fidelity to Gandama, and must cleave to him whatever be the consequence.” He very sagaciously remarked on difference of climate, that the coldness of America, of which he had heard, is owing to its northern latitude bringing it within the dense shade of the Myenmo mountain,—the mountain around which the four great islands of the earth are situated, and around which the sun, moon and stars revolve. He reminded us of the man spoken of by Solomon, who is wiser in his own conceit than ten men who can render a reason.

March 1. Went through the village as yesterday, preaching, and on returning to the zayat spent a long time with two men who called; but met with nothing encouraging. Taking our departure from Moodong, we proceeded to Quantah. At a zayat near that village found five persons from Yay.

After long preaching to them, resumed our walk.

Paouk.

2. An early morning walk, after lodging in a roadside zayat, brought us to this village. Finding the zayat occupied by a company of Siamese men, women and children, who have recently escaped from their own country to enjoy the benefit of British rule, we accepted thankfully the hospitalities of a priest and of the man who had built and consecrated the priest's kyoung. We were allowed to sleep in the kyoung on one condition, that we would not *kill* any thing for food during our stay. The priest being a Taling, I could not draw him into religious conversation; but Ko Oung Men kept him long engaged. The kyoung-ta-gah mentioned, (the man who had built this monastery,) had heard the gospel from other teachers whom he had entertained, and listened to me attentively, assenting to all that was urged. Yet I fear he will die as he has lived, clinging to the customs of his ancestors and trusting to his works of merit. A few only at this village seemed disposed to give us an ear. Among these were a very aged man and a company of carpenters. Also preached to a man who was enthusiastically engaged in the labor of procuring merit and its reward, by supplying water to the thirsty multitude, who for the next two months will be passing and returning to and from visiting the lakes and other sacred objects near Moodong. He said to me, "Your God is good, very good; and my god is good, very good."

3. Early this morning walked to Kankanee. One man here among those addressed, admitted the existence of a Creator. He said that according to the Taling books there is a "living God," who is the author of all things, and that he worships both that God and Gaudama. But when he was shown the utter incompatibility of such worship, Gaudama necessarily being a rebel, as the "living God" was in existence when he claimed divinity, he saw his dilemma and went off musingly to his work. Going from house to house, we found none in the village disposed to receive us, and it being Saturday we returned to Maulmain.

Retrospect—Grounds of encouragement.

Thus has ended the third tour I have made since the present dry sea-

son commenced; one to Zahtabyin, one to Yay and Lamaing, and this last to Amherst, returning through the villages. The same features pervade them all. We have been doing the work of the ploughman and sower, not of the reaper. We have watered, also, that which had been sown by others and by some of ourselves; and we look forward in *hope* of a harvest.

The encouragements brought to mind in these excursions, are the facts, that many have heard and are considering the word; that much light has already been diffused, although the people are still the subjects of the kingdom of darkness; that we are acting in obedience to the command of Christ, and have the assurance thence resulting, that our labor shall not be in vain; that although the present generation of adults be not gathered in, many of their children and grandchildren doubtless will be of the true church; and, lastly, that God has graciously given us earnestness of what we may expect, in the converts who accompanied us, and many others, who show that they have felt the power of the gospel in the transformation of their souls. God helping us, therefore, we will persevere in this good work, for there is a blessing in it.

Itinerant preaching; its conversational character.

For the satisfaction of those who are desirous of knowing more particularly the nature of the preaching and discussions of such excursions as these, the arguments which are most commonly used by the people, and the objections brought forward by them, will now be mentioned. Preaching, it must be premised, in travelling among the villages, is of a different character in general from that which is performed at stations, where regular congregations are steadily gathered and publicly addressed. This kind corresponds with the services in Christian countries. Travelling preaching, on the other hand, must, from the nature of the case, be almost altogether *conversational*; sometimes with a single individual, or with more, as the missionary may be able to secure a hearing. And I may here add, that of this latter description is much of the preaching of the native assistants, in their daily labors in various localities in Maulmain; and also much of the unreported preaching of the missionary brethren,—*unreported*, because desultory, as stated

labors admit and opportunities present, and too seldom attended with interesting success or striking incidents.

Popular rejoinders; Christianity profitless—
Destiny—The betagat—Ancestral custom—
Sufficiency of good deeds.

We may, for example, preach of an *Eternal God*, free from sickness, old age and death. The person addressed replies by inquiring, "Why, then, do you Christians die? It is all the same, for Christians worship the eternal God and die, and we worship Gaudama and die. What is the difference?"—and turns away perhaps with an air of triumph, as though he had answered us with an incontrovertible argument.

If *God the Creator* is presented to the mind of the listener and he is asked, "How else could the things we see, have an origin?" the reply from him may be, "They always have existed;" or, "Our God himself declared the beginning of all things does not appear, and how should we know?" If we press the subject and seek for the origin of men, they will tell us of eight Brahmas, who came down from the Brahma country, and by eating an earthly substance became so materialized that they could not return; and so being obliged to remain on earth, became the parents of all the present inhabitants of the world. As to the circumstances of their own individual appearance on the stage of life, that is determined by their *kan*, or destiny. The essence of their doctrine of *kan* appears to be this:—They have existed in many states in past ages, and their present condition is wholly consequent upon the conduct of the past. They will say their own *kan* brought them into the present life, and determines every thing that happens to them. "*Kan* is my father and *kan* is my mother," and "*kan* ordained it," are expressions ever on their lips. If they are fortunate in any respect, their *kan* is good; if unfortunate, their *kan* is bad. There is no one thing which is more thoroughly interwoven in all their notions from infancy than their doctrine of *destiny*.

One strong hold of perpetual retreat is the betagat scriptures. This being the foundation of their religion, they cling to it with the utmost confidence and the most unyielding tenacity. Drive them from their refuge in Gaudama, seeing he is annihilated, and they fall back upon the law which he has left, and upon his substitutes, the

images and pagodas, made according to his last command contained in the betagat.

Another all-powerful argument with them is *ancestral custom*. "It is only since the English came to this country," they plead, "that we have heard of the Eternal God and Jesus Christ; whereas from time immemorial our fathers have trodden in the path in which we are following." And often, when driven from every other position, they will retire to this, and plainly tell us, that, whatever be the consequence, they are determined to follow their fathers and to share the same lot with them; and that, therefore, it is of no use to preach to them. And, aside from native depravity of heart, no doubt this is the greatest obstacle to the spread of Christianity among Burmans and Talings. Far different is it with the Karens. Their fathers worshipped the Eternal God.

The merit of their offerings is another point of capital importance. Although constantly pressed with the pertinent inquiry, Who will reward you for your offerings, seeing Gaudama has become absolutely annihilated?—they still cling with all their hearts to their good deeds, firm in the idea that their reward will come from some quarter they know not how.

It is also a common reply to our persuasions of the excellency of the religion of the Cross of Christ,—“We have a religion of our own, and according to our religion we obtain happiness as well as you. Our religion is good for us, and yours for you.”

Objections to Christianity—The true difficulty—What is needed.

As to the objections which are urged against us, one has been anticipated,—the recent appearance of Christianity among them. Another is the invisibility of God, while their objects of worship are before their eyes. A third objection is, that our law admits of killing animals for food. These three objections are most frequently urged.

It is no difficult task for us and the assistants generally, to meet successfully every objection and overturn every argument which the people adduce, so that superiority in argument is commonly awarded to Christianity. But to win the heart,—to awaken a lively interest in the concerns of the unseen world,—to produce conviction of sin, and a sense of need of such a Savior as Christ crucified,—this is a work to

which we are utterly incompetent, and for which we unceasingly implore, and beseech our brethren also to implore, the outpouring of the Holy Spirit's converting influences, that this dark land may become light and that this people may rejoice in the lamp of life. Now, though light is come to them, they "love darkness rather than light, because their deeds are evil."

TAVOY.—Journal of Rev. Mr. Bennett.

Visit to Mata—Dispersion of the villagers.

Jan. 18, 1849. The small-pox having made sad ravages in Tavoy and in the villages about, during the past rains, the Karens in the interior became so terrified, from fear of infection, that they abandoned their houses and took refuge in the jungles. In consequence of this dispersion, it was not thought advisable to make our accustomed tours so early in the season as usual, hoping that the people would return to their homes as the cause of their alarm died away.

I left my family on the 16th inst. and arrived at Mata on the evening of the 18th. But the contrast to former years was heart-sickening in the extreme. The houses of the village were deserted, and some of them falling to ruin; and on arriving at the zayat, not a soul was to be seen. The place seemed like one over which the pestilence had passed, and left not even a dog to bark at the approach of a stranger.

It was some time after I arrived that I discovered Klopau, the "old pastor of Mata," putting his head out at the door of his house, and looking over to us as if he fully believed we had brought the pestilence with us. And yet he ought to have had no fear, as he had once had the disease many years ago. After waiting awhile, he ventured over to the zayat; and before evening several were emboldened to come in.

In the evening, out of the 400 members of the Mata church and their families, *seventeen* only assembled for worship God.

19. Evening. Thirty-six assembled for worship.

Religious state of the people—Aitu, the assistant.

20. At our evening worship thirty-four were present. I begin to think, from what I see and hear, that fear of small-pox is not *all* the reason why the

people are so scattered. It is a busy time of the year with those who cut fields; this forces many into the jungles;—and I am apprehensive a little disagreement among themselves has also had an influence;—beside which, coldness in spiritual things has had a full share. Well may we cry, "O Lord, revive thy work."

21. Lord's day. At morning worship we had a congregation of one hundred, and they were addressed from Rev. 3:2. There was good attention to the word spoken, except from a few who for years have been wonted to sleep during much of the service. In the afternoon teacher Kola-pau preached from the parable of the vine. Attendance much less than in the morning.

22. Having given one of the residents here some roots of the *Mavanta Arundinacea* last year, which he had planted, and which was now ready for being made up, I, to-day, gave him instruction in the matter, and he made about two pounds of excellent arrow root. He has left, for planting another year, what I should suppose will yield at least twenty pounds. Arrow root, brought from Calcutta, is sometimes as high as seventy-five cents per pound, and can be raised by the Karens and made in any quantity, should there be a demand for it, for from four to six cents per pound. Though we are not sanguine in the expectation that the natives will raise and prepare it for exportation, still we would hope they may do enough to reap an advantage from it.

In the evening was informed that a boat had come from down the Tenasserim with four or five Pwos, who stated that their families are on the bank of the river below, and that, being out of rice, they have come up for a supply. They are all refugees, on their way to some settlement in this province, from Siamese oppression. I understand they number some thirty persons, and are semi-Buddhists. Would that their coming into the province may be the means of leading them to the Savior of sinners for salvation.

23. Teacher Kola-pau being ill of fever, was incapacitated for taking his turn in preaching, as is our custom. Had a congregation of thirty-six, to whom an exhortation was addressed. Of what inestimable value is the soul of man, and yet how few seem to prize it, in any land or in any clime.

25. Kola-pau addressed the people this evening, and seemed to have more feeling than usual. O that the Spirit would descend and melt us all in this region to repentance, and cause us to humble ourselves at the foot of the cross. Surely there is need of it, for the ways of Zion mourn, and few come to her solemn assemblies.

26. Addressed our small congregation on the temptations of the Savior.—He was sorely tried, and peculiarly tempted, and was not led astray. But poor feeble mortals no sooner see a temptation in the way than too frequently they greedily follow it.

28. Lord's day. The congregation of 150 to-day were addressed from the 6th chapter of Genesis. There are more indications of the right kind, now and then, and to-day I have been encouraged to hope the slumbers of this people may yet be broken; but hope with trembling. There are too many indications of lukewarmness and departure from God visible, and some in quarters of influence and power.

The evening congregation larger than usual, to whom the pastor addressed a good discourse.

29. Among the visitors to-day Aitu presented himself. I have not seen him for more than a year. He lives in a by-place, where I would hope he is doing some good, and fears of the small-pox have prevented his going to town. He has talents of a high order, and our desire is that he may exert them in his Master's service. He was a member of the Theological School under Mr. Mason's tuition, and has not, as yet, fulfilled all our expectations of his usefulness. I hope to get him into a better sphere of labor the coming rains, than the one he occupied last season.

30. After my Karen lesson this morning, took a stroll on the other side of the stream, in betel gardens and jungle. Was surprised to find three families who are living almost, if not quite, within the sound of the chapel gong, not one of whom have, as yet, showed themselves there since my arrival! Surely fear of the small-pox cannot have been *all* the reason for their staying away. Two of the heads of these families are sons-in-law of the "old pastor," and formerly lived near the chapel.

Their fear of the small-pox is very great, no doubt, for they have endeavored to cut off communication to their houses, by stretching lines across

the stream above and below them, so that no boat should pass.

Karen method of agriculture—Its connection with social and religious culture.

Feb. 1. The buffaloes I find very useful in keeping the tall grass down and in making good paths. Walked out this afternoon into the jungle, some distance from the zayat, and found the country well adapted for the sustenance of man; and if he would cultivate it, as it seems capable of cultivation, he might save himself the trouble of annually clearing a few acres of forest, where he plants his rice, and then, when it is gathered into the crib, abandoning the field to weeds, woods and the wild beasts. When I returned to the zayat, had conversation with some of the most enterprising, on the propriety and practicality of cultivating the ground over which I had been. All acknowledged it to be superior soil for paddy; but it must be worked by buffaloes or other cattle, and they had not *enough* buffaloes yet to make a beginning! There are only about forty of these animals in the neighborhood, and perhaps no individual has more than four or five.

I endeavored to encourage them, or some one of them, to make a beginning, and if he could not manage five or ten acres, to try one or two acres at first, and enlarge afterwards, as circumstances favored. It may not appear at once to my readers, how great the advantages that must ensue to this people when they generally shall get into the habit of cultivating the same piece of ground in consecutive years. As the case is now, they are necessarily scattered during the rainy season, some five and some ten miles from the zayat, because their fields are there. Of course, they seldom or never attend worship during the rains. Their wildness and isolation are, of course, kept up, and their growth in grace and spirituality materially diminished.

The first time I visited Mata there were more than forty houses, *now* there are but fourteen. If the more than 10,000 acres of good land lying in close proximity to the chapel, were cultivated as they might be, there might be no great difficulty in having one hundred houses and families in a cluster near the zayat. Their schools might prosper, the children would be near together; *now* they are, the most of them, so far from the chapel that

they do not attend school, and many are growing up without knowing how to read.

The wandering habits of the people near here have been in some measure reduced; but it is desirable they should be entirely broken up. Gathered in clusters or villages, they have an influence on each other; and many of their disgusting habits, when living alone, are abandoned when others are living near them. They mutually become more cleanly, and a spirit of emulation, on a small scale it is true, is engendered, which has a beneficial influence.

It is true they are, as a mass, extremely poor, and some I know of, scarce see or possess as much as a few rupees in a twelvemonth. As a mass, they are not industrious. There are some few exceptions to this remark, when contrasted with others around them; but even these in America would be considered very lazy.

Now to raise a people thus low in the scale of being, requires time, much labor, more patience, and a great amount of perseverance. Generations must pass, before all that we desire to see, can be reasonably expected. Much has been done, and those who have been conversant with the jungles, know and see the improvement, physically and morally, that in only a few years have been effected among this people. And, after all, a stranger, to see and visit the most improved, would most likely describe them as being as low in the scale of civilization as he had conceived it possible for man to be.

These remarks are only intended to apply to the Karens of Tavoy Province. In the Maulmain Province they are far in advance of those here. And so we may say of those we have known in Burmah. In these two last named localities the Karens are more Burmanized, and, of course, more civilized; and the writer believes, are more intellectual and thoughtful beings, from habit and association.

Character of Bu-pwai—Refreshment by the way.

2. Teacher Kola-pau was called to attend the funeral of his sister, at a village north of us. She has been a disciple a number of years, and we trust has exchanged earth for heaven. Bu-pwai preached to the people this evening an excellent discourse. This young man has been from his childhood in school, or employed more or

less as an assistant teacher, has a very good mind, and is pious above the common mass. It is very desirable that all such should be employed in a way that their talents may be turned to account. I hope there will be some opening ere long where he may be more usefully employed.

3. Received letters to-day from town and from America, as well as some newspapers. It is very refreshing, when no one perhaps who speaks English is nearer than forty miles, to get epistles and papers with the news of friends and country far away. Thus, though this life is by some called a thorny one, there are now and then flowers in the pathway, to cheer the pilgrim onward and remind him of a better state in heaven.

4. Lord's day. A very good attendance at morning prayer meeting. The pastor gave a short and good exhortation, and there were several prayers offered. At the usual time for worship about 170 assembled, and were addressed from Genesis 8th, on the deluge, when the wicked were overthrown and the good man and his family preserved.

The attendance in the evening was good, and an address was made from Matt. 8:14-27. The more I see of this people, the more I perceive of lovely traits in their character, covered up though it be with a huge mass of rubbish.

A gloom was spread over our little community to-day by a mysterious dispensation of Providence. Death came very sudden and unexpected, and snatched away one in the morning of life. We hope she was prepared for her change. She had for some years been a member of this little flock, and now, we trust, she is where the weary are at rest.

Funeral rites—Church discipline.

5. Attended the funeral of our departed sister. As I went to the house, found the corpse laid out and prepared for her narrow home, though without a coffin. Her features perfectly natural, as if in a sleep, but she was cold and inanimate. She looked much as she did a few years ago, when she was a member of Mrs. Wade's school, and where we trust she found the Savior.

After the services were over, the body was enclosed in a mat, fastened with strings to a bamboo, and borne to the place appointed for all the living. I had never seen one buried before in

a mat, and though rather repugnant to our natural feelings, I must say there was nothing unseemly or indecent, as I had supposed there would have been. The relatives were the principal persons to do the last offices for the dead; the father and the husband being the principal bearers, though others assisted.

6. A congregation of sixty at evening worship. From all I hear of the disciples, I fear many of them have removed themselves from the chapel into the wilderness because their love to God has become cold (if they ever had any); and that the church is too much like a diseased person, whose extremities are cold and whose pulsations are weak. How many stay away from fear of small-pox, it is impossible to say; but many have not appeared at the chapel, who, it seems, might have come if they had possessed the disposition.

7. Commenced the series of covenant meetings, or examination of the state of the members individually, preparatory to the communion. Twenty spoke, confessing their short comings and sinful indulgencies.

8. Ninety present at the meeting to-day; thirty-eight confessed, and desired to be forgiven by the church. There was present a party of Siamese Karens at this meeting, and we hope ere long to get a school in operation in their village, about a day's journey distant from here.

10. The meetings have been continued both yesterday and to-day, and on the whole exhibit, I would humbly trust, some advancement in personal holiness in at least a few of these dear disciples. One man said that he was out from his house a short distance one Sabbath, and as he was passing some bamboos he had previously cut, he was tempted to take them on his shoulder to carry home; but then he recollected it was the Sabbath; he immediately dropped the bamboos and fell upon his knees, and prayed God to forgive his sin and keep him from temptation. There were some cases of discipline, but none were excluded. One man was restored.

Mr. Brayton's return from Siam—Applicants for baptism.

We were gladdened yesterday by the return of br. Brayton from Siam, where he had been some six days' journey from Mata; and though he was prevented from visiting the village of

Pwos, whom he went to see, by some of his people having taken the small-pox when in town for their outfit, (he staid to take care of them;) one of his assistants penetrated the country farther than the others, and reported the Karens numerous in this mountainous part of Siam. But br. B. will undoubtedly furnish you more full particulars. (See Mag., p. 291.)

This afternoon the people had the pleasure of listening to hr. Brayton. There were three applicants for baptism to-day, but as two of them were young, and the other a Siamese Karen who has not been long on this side of the mountains, it was thought best to defer them for the present. I really hope to be able to visit this people again before the present year closes, and then to find them in a more prosperous condition than they now are, though I find them, on the whole, in a better state than I had expected.

Was pleased to-day to find that one of the most enterprising brethren, and who owns some three or four buffaloes, has commenced clearing a field of some three acres, to be cultivated by buffaloes. This will be a beginning, and I most sincerely wish he may have a good crop of paddy. This people are so exceedingly ready to be discouraged, that if this effort should prove a failure, probably no other one would make the attempt for ten or twenty years to come. If he should be successful and get a good crop of paddy, perhaps half a dozen others will try it another year, and thus their fields being not far from the chapel, will make them permanent residents;—a result most devoutly to be desired.

A difficulty adjusted—The Lord's Supper.

11. Lord's day. The morning congregation numbered 250, and were very attentive to an address from John 14:15. Br. Brayton was forced to retire to our room, having an attack of jungle fever. At 2, P. M., our covenant meeting was continued for those who had not been present at the other meetings, or who had not spoken. At this meeting a disagreeable quarrel came to light between a man and his nephew. It seemed the nephew had discovered some wild betel leaf vines in the jungle, and this year his uncle, not knowing of their existence, had cut his field in such close proximity, that if they were not included in his field they would undoubtedly be destroyed when the field was burned

over. After some very unpleasant conversation, the claimant of the vines was asked what they were supposed to be worth, when he said about *one rupee!* It was then proposed that the uncle should pay the nephew one half of that amount, and thus settle the matter; to which both parties agreed; and thus this affair I hope has ended.

These people are just like other people, when their wills are excited; and in this case, it is to be feared, both parties would have gone to law, and perhaps spent half they were worth before either would yield, had not the difficulty been thus amicably settled before the congregation. Man is often a stubborn animal, whether in a civilized or a savage state. But grace can conquer; and when an individual feels it is better to *suffer* wrong than to *do* wrong, and is willing to follow the convictions of his common sense, all is easy.

In our various meetings there have 197 brethren and sisters spoken of the goodness of God, or confessed their short comings, or expressed a determination to do better for time to come, and desired the prayers of the church that God would help them in future.

This afternoon the Lord's Supper was celebrated by about 200 communicants,—which is probably as many as would have got together in America in a church of 400 and scattered over an area of thirty miles. The congregations and communicants do not fall so far below former years on such occasions, as we had expected; especially as the people have been very much scattered for the last eight months on account of the small-pox. "It is better to trust in the Lord, than to put confidence in princes." He can bring order out of confusion and light out of darkness. May we all have hearts to praise a covenant-keeping God.

We had the pleasure again to assemble in the evening and listen to a discourse from Matt. 10: 15-20.

Return—Summary notices.

12. By rising early, we left with the elephant about 7 A. M., and crowding hard got over the mountains and pitched our tent on the banks of the Loke-chin stream, where we passed the night.

13. On arriving at the head of tide waters, we found our boat and boatman ready, and after dragging the boat over shallows for some distance, we met

the tide and came down upon it so as to arrive at home about sunset.

Thus closes another visit to the dear people of God who are over the mountains. In all this tour, the good hand of the Lord has been manifested, and I would hope some little good done for eternity. There have been no baptisms, it is true; and several have died, so that there has been a decrease in numbers. We trust some have been revived in their feelings and warmed to greater zeal,—some difficulties we would hope also have been forever settled.

The contributions of the church have been less this than they were last year; as was to have been expected; but not so much less as was feared; in fact, the people really, I suppose, were not so well able to give 46 rupees 8 annas this year, as they were 59 rupees 15 annas last year. From their stopping up the roads, there has been much less traffic from town than usual.

Br. Brayton returned to town with me, but I am sorry to say, had another attack of the jungle fever after we arrived; but, by persevering in the taking of quinine it generally yields and retreats, though it seems ready at the door to return again whenever an opportunity offers. I suppose it to be the same as is called the Arracan fever; and if taken in time and properly treated, it may, in most cases, be readily cured in a generality of constitutions. But it is true many have died of it in these provinces, and some of them missionaries too, as well as in Arracan.

MERGUI.—Letter of Rev. Mr. Brayton.

Communications have been received from Mr. Brayton as late as July 7. The following extracts we are permitted to make from a letter to a friend. They wear, of course, the freedom that belongs to private communications, but have none the less interest to the general reader.

The sting of a scorpion—Recurrence of fever.

June 13. For the first time since I have been in India, I have been stung by a scorpion. I went out this morning to my exercise, as usual, at early dawn, and having occasion to use an old box, on taking off the cover I put my hand on a scorpion; which immediately resented the insult by thrusting

its sting into the palm of the hand. The instantaneous and severe pain which darted through the system, are quite incredible. What an awfully virulent poison their sting must contain! I flew to my bottle of "*Davis's Pain Killer*," and found it to be true to its name. The relief was almost as sudden as the pain. After a moment's relief, I saturated a small piece of sponge, bound it on my hand and went about my exercise, feeling no more particular inconvenience.

16. Day before yesterday I had another attack of fever, which obliged me to take my couch in the afternoon. Yesterday I was on the couch all day, except when I got up to hear the scripture lessons. Other lessons I can pass over with *comparative ease*; but nothing but absolute and stern necessity can induce me to omit the scripture lessons. To-day the symptoms of fever are gone, but I still feel quite weak. This being Saturday, and the exercises of the school not being quite as much as usual, I trust I shall be able to go through with them. This last attack seems to have very seriously affected my voice. Whether it is the direct effect of fever, or whether it is from general debility, I know not; but this morning I find I can talk only in a very low tone of voice. This makes the seventh attack of fever in a little more than two months;—though, by the blessing of God on prompt and vigorous means, I have been kept from my labors only half a day at a time; except twice, when it was a little more than a day each time. Though for several days when I have been in my school, I have felt much more like being on the couch; still, so long as I am able to hold up my head and talk, I cannot endure the thought of seeing such a company of Karens wasting their time, and at the expense of the Board, without trying to do something for their mental and spiritual improvement. Some one may say, "You ought to spare yourself, and not work when you are not able." Had I a fellow laborer, perhaps I might do so. In that case, when one was sick, the other could keep the school in operation. Not so now. If I am on my couch, every thing is let loose, and nothing but disorder and confusion. Every now and then, one and another are coming and saying, "Teacher, if you are sick, we can do nothing." "When the teacher is sick, what can we do?" "When the teacher is sick,

every thing goes very hard," &c., &c. Now to be surrounded with such circumstances, and not make an effort to do, so long as one can move, is quite out of the question. Should these attacks continue during the rains, as they have done thus far, to use a vulgar phrase, "I shall be about used up." But all my anxiety is, that I may learn the lesson my Father would thus teach me.

18. Monday evening. Yesterday I went through with my usual Sabbath duties, though not with my usual strength; and with particular weakness of voice. Am happy to be able to say, that to-day I have felt quite like myself again in every respect. I think this must be an unusual season for fevers; for there is certainly an unusual amount of it in my school thus far; more or less having been constantly down; and sometimes three or four taken at once. None of them have been difficult cases, except one, which was connected with so many other aches and ills, that I was obliged to send him to the hospital for a few days. I have used more quinine the past two months, than in any previous year since I have been in the mission.

22. During the past three months, my system seems to have undergone an entire change. One evidence of which is, that I cannot now drink cold water with impunity. After having used it as my *sole* drink, without even tea or coffee, for the last twenty years, I am now under the painful necessity, for the present at least, of laying it aside; because cold drink of any kind does not agree with me. It is a sore trial to give up cold water, for I love it as well as ever; but I must yield to stern necessity.

An unfaithful assistant.

20. For a few days past, I have felt an almost intolerable burden pressing down my spirits, and which I find it almost impossible to roll off even at the feet of Jesus. For the moment it will seem to be gone, and then return again with an awful pressure. "What can it be?" It is in regard to affairs on the Tenasserim. In my last, I wrote you about Blainlong's refusal of the assistant. Taundee has been up there, to learn what could be the cause of such refusal. Facts have now come out, which show plainly that he did not reject the assistant, but told him honestly and plainly, (just as he ought to have done,) that in conse-

quence of the small-pox having raged on the river during harvest time, many left their paddy to perish; and, therefore, there might be some scarcity before the rains closed. He was anxious to have the children learn, and if the assistant would stay he should fare as well as the rest. The assistant on leaving said, "I will go down to Ulah after my wife, and in two or three days come back to spend the rains with you." Instead, however, of going back, he came down to town, and told me that the old man (Blainblong) would not receive him, and that he wished to remain in town. I can account for his conduct in no other way, than that he was afraid he should not live in *luxury* there as he could in town. As I have thought of the circumstances of the people in Blainblong's neighborhood, for years past; of the hopes which were raised in their behalf the last dry season; their precious souls; and all in connection with the selfishness of the assistant, it has weighed down my spirits most heavily. And there is no *human* being to whom I can open my burdened soul. I know it is drinking up my spirits, and wearing most seriously upon my body. I, therefore, sometimes make a vigorous effort and say, "I will throw off the load." I sing, read the bible, and try to cast all upon Him who careth for me; and for the time being can find relief; but the condition of those precious souls returns; what, under present circumstances, can I do for them, still haunts my mind; and what *can I do!* Oh, how invaluable at such a time as this, would be a sympathizing friend! I do indeed feel the sustaining power of our holy religion; without which I should sink in despair.

FRANCE.—Letters of Rev. T. T. Devan.

(Continued from p. 392.)

Ardèche

Is an entire department on the western bank of the Rhone. This section of the country is the strong hold of the "Darhysts." Their success in these parts is thought to be mainly ascribable to the want of nourishment found in the established churches. They held a large, general meeting here some months ago, and it was estimated that not far from 500 were assembled. In the country places, especially, a very peculiar *patois* is spoken, and

which I cannot comprehend; nor could a native Frenchman from the north, whom I requested to communicate with them. The fact is, that he and they were mutually unintelligible to each other. These Darhysts are lively Christians; but they appear to think, at least they so act, as though evangelization was of comparatively small importance. As regards their views of baptism, it may be said that perhaps a majority admit *immersion* in place of sprinkling, as the valid ordinance; but like the most of French Christians, they are loth to act up to their sentiments in this respect. They feel much inclined to open the door of admittance to their numbers so wide that any Christian can enter, whatever may be the load of error under which he staggers along. The Protestant community (so called) are preached to by unfaithful or Socinian preachers; and those who may be converted, generally throw themselves into the ranks of the Plymouth Brethren. This department is the *only* one in which I did not personally make any investigation.

Avignon.

This ancient seat of the papal throne is a small, quiet, uninteresting city, containing about 32,000 souls. Of these there are 500 who call themselves Protestants. There is a National service, which draws together about 100, but the minister is not regarded as a faithful preacher, nor is he looked upon as a converted man. It is hoped that there are about six hopeful converts at Avignon. I conversed with three or four of them.

The Wesleyans some time ago attempted to rear the standard of the gospel here, but for some cause or other, the attempt was unsuccessful. Lately, however,—say since six months,—they have resumed the effort, and there is a Methodist service here every fortnight, at which time some twenty or thirty hearers are gathered together.

Colporteurs have diligently labored to spread the word in this city, but their success is very limited; and it does not appear that those who purchase the scriptures give any time to their perusal. There is nothing else done in this city in an evangelical way. I have reason to believe that the three or four Christians I saw are "Darhysts."



32 hours from Paris to Feurs

Montbrison

St. Etienne

DEPARTMENT OF HAUTE LOIRE

St. Argrève

Vernoux

DEPARTMENT OF ARDECHE

Montélimart

RIVER RHONE

Nismes

Avignon

Montpellier

MEDITERRANEAN SEA

Marseilles

ITALY

MAP OF AN EXPLORING TOUR MADE BY T. T. DEVAN. 1849.

Marseilles.

This is a large commercial city, containing about 190,000 or 200,000 inhabitants, of whom about 3,500 call themselves Protestants. There is a National Protestant temple, served by three pastors; and what is very extraordinary to find in any one place, those three pastors are themselves converted men. They, between them, deliver two sermons each Lord's day to the people, and two of the pastors hold meetings at their own houses one evening each week. The attendance at the Protestant chapel is about say 500, of whom four-fifths are women.

According to the best judgment that can be brought to bear upon the matter, there are about thirty converted souls at Marseilles. These, in the intervals between the services at the National chapel, meet together in the school room of the consistory, where by prayer, reading of the word and mutual exhortation, they edify each other. They, however, retain their connection with the National Church;—indeed, were it not so, the consistory would by no means grant the use of its school room. The "Darbysts" have been here, but very irregularly; and it is presumed that this *irregularity* in their cultivation of this field alone prevents their success, or at least their success in drawing off the greater part of the really converted to their views.

There is also here a German service, conducted by Mr. Zimmerman, and at which about eighty or one hundred regularly attended. Further than this, nothing whatsoever is done for the spread of the gospel here.

The population of Marseilles is very floating in its character. They are eminently fanatic, even more so than the people of Lyons. At this latter city Romanist processions have ceased to appear in the public streets, whilst *here* they are yet tolerated. The feeling against the Protestants is quite strong, and the difficulty of spreading the scriptures is found to be very great. Colporteurs have made very many efforts, but their success is discouraging.

The Protestant efforts conducted at Marseilles, are confined rigorously among those who are called Protestants; nothing whatsoever is done to evangelize the Romanist population. Once it occurred that one of the pastors was drawn into a newspaper controversy with the priests upon the sub-

ject of religion; but the consistory, who control all things in relation to the church, forbade the pastor to proceed; and that, too, at the moment when to a superficial observer the victory was upon the side of the Romanists. The consistory is a body appointed by government, from among those Protestants who pay the highest amount of taxes. Therefore wealth, and not piety or fitness, gives the control of the Protestant churches and their pastors. I say "control over their pastors," because they have it in their power to dismiss a pastor in case he does not please them; hence the pastors obey their consistory very implicitly. Now, indeed, they are so well schooled throughout all France, that they *never* attempt to do any thing towards the evangelization of the Romanists around them. At least, after pretty diligent inquiry, I have not yet heard of a solitary instance. The reason they give me for thus withholding effort, is that they consider it improper to make aggressive movements upon a communion which, like their own, is supported by government. A Christian friend who has for the last nine years been so placed as to be able to know all that transpires in the Protestant church at Marseilles, informed me that during the period above named, he had heard of but two conversions from Romanism. The Protestant church at Marseilles dates back only some sixty years, and their increase to their present number is due infinitely less to conversion than to immigration from other places.

Any evangelical effort that might be made in this city by another body, would, so long as it would act in unison with the Nationals, meet with no opposition from that body. But should it act with a view to establish a separate organization, it would be opposed, on the ground that such effort would lead to dissension among the Protestants. Any such effort would find no sympathy from any quarter, except it may be from some fifteen or twenty of the converted. And *they* would start back from any organization that required their separation from their brethren. They have no idea of the necessity of a withdrawal from a mixed, or rather *multitudinous* communion, such as is practised in the National Church. I may state, in passing, that in reply to my question, as to whether the cause of Christ made progress in this city, one of these pastors

replied in the affirmative; giving, as evidence of the fact, that on last Easter there were about 600 communicants!

There is in this city one open communion Baptist, and also one lady who does not cause her children to be baptized; beyond that, there is nothing Baptist in this city.

Business appears to be conducted here, as elsewhere throughout France, very freely on the Lord's day, though perhaps there are more shops closed here on that day than at Lyons. I counted about thirty or forty closed shops out of every 100. I was grieved at noticing that a shop was open which is kept by one of the most spiritual Christians in the city.

Marseilles has contained for some years the depot of the British and Foreign Bible Society, for the supply of scriptures in the neighboring places. Since Jan. 1, 1849, the depot has been closed, as there was not sufficient encouragement to warrant the continuance of the enterprise. Their annual expenses were,—

	Francs.
Salary of depository,	1,200
Lodgings of “	250
Patent, or government license, &c.,	200
Rent of depository,	1,000

Total, 2,650

The sales are about fifty volumes per month (all languages included). Travellers, passing through Marseilles, sometimes buy Italian scriptures, but the sale of Spanish, Greek and Turkish scriptures may be considered a *nullity*. Those people,—gross and filthy as they almost proverbially are, never buy for themselves; they are extremely indifferent as to the cultivation of the mind and soul. The gross sales at the depository have been 25,000 volumes during the last seven years, but it must be borne in mind that the *bulk* of these sales were made simply to the French colporteurs in the pay of the Society.

Mr. Hastings, who has been laboring here in the discouraging field of English and American mind, is about leaving this place for Florence, where he is to assist in the formation of an Evangelical Society on the same basis as the one at Geneva. He is about to give his almost exclusive attention to the distribution of the scriptures in Italy. He has made several voyages up and down the coast, with a view to circulate the *word* of God. In his opinion Malta is a decidedly better ra-

diating point for the distribution of the bible than is Marseilles.

I have said that the Protestant church at this place dates no further back than sixty years; in that connection I ought to have stated, that though it has existed for that period, it was not recognized by government till 1802. It continued, however, even up to 1837 in an unconverted and formal state. At that time there were two or three Christians, who demanded of the consistory that Mr. Roussel (an evangelical pastor) should be called. Against this the consistory objected, and the point was ultimately carried only when these Christians threatened the consistory that they would hire a place of worship, and call Mr. Roussel at their own expense, if that body did not call him. From that date they have had evangelical men in the National Church at Marseilles, and the consistory feels itself obliged to call such, from the terrible fear they have of the establishment of a dissenting interest in the city.

I was much struck with the large number of blind persons, and those with diseased eyes, at this place. I suppose it arises from the peculiar whiteness of the houses.

Montpellier.

This is a quiet city containing some 40,000 souls, of whom about 1,500 are called Protestants. This latter number increases only as population increases; there are no conversions from Catholicism to enlarge the number. There are about sixty or eighty truly converted persons in this city. There is a National Protestant temple here, served by three pastors, one of whom (Lisignol) is an evangelical man, the second is a decided rationalist, and the third occupies about a middle position. Mr. Lisignol, in order to counteract the erroneous preaching of the other two, has established a Sunday evening meeting at his house. He, however, thinks it a good thing to have preaching of a contradictory character in the same pulpit, because it elicits attention and examination on the part of the hearers! He confessed to me, however, that no conversions took place now-a-days; the good that is being done is the growth of Christian knowledge. Average attendance 200. What I have before stated with regard to Marseilles, may be said with regard to Montpellier and all France:—the National Protestant church forbears ma-

king any effort among the Catholics, and principally for fear of the consistory that governs the church. It seems the National pastors receive from government, when laboring in a place whose population does not exceed 5,000, a salary of 1,500 francs per annum; where the population does not exceed 30,000, the pay is 1,800 francs; where the population exceeds 30,000, the salary is 2,000 francs; and for Paris the amount given is 3,000 francs. Besides *this*, the *commune* gives lodging money, which varies from 100 to 300 francs per annum. The consistory of each place grants a supplement, which varies in amount, and which depends upon the good pleasure of that body. By this latter means the consistory controls the movements of the pastors. And yet even the most evangelical of the pastors would make the most violent opposition against any evangelical effort that should be attempted, unless that effort should, at the same time, instruct the people to maintain union with the National Church. They appear to tremble at the idea of any thing that looks like sectarianism.

The people of Montpellier are very fanatical, and although they will most freely ridicule their clergy and their Romanizing, nevertheless, when the alternative is presented, of siding with the Protestants, they declare themselves Catholics. It is supposed, however, that should a separation occur between *Church and State* in France, the Protestant public would probably better support their public worship than would the Roman Catholic population.

Montpellier is the head quarters of Mr. Darby. I was not fortunate enough to see him, inasmuch as he was on a tour through some of the neighboring departments when I called. He has here about a dozen followers, among whom are found, as every where else, some of the most spiritual and advanced Christians of the place. In this department the "Darbysts" have met with varied success. This one thing, however, may be observed in relation to this subject, and it may be applied, more or less, to all the places where their efforts are made; viz., that, whether the actual number of professed adherents to the doctrines of the Plymouth Brethren is on the increase or not, it is very certain that their *sentiments* are decidedly making progress among those who, at the same

time, maintain their connection with the National Protestant church.

Some ten years ago, the Wesleyan Society tried to start an effort here; and they labored for some five or six years;—at the end of which period they gave it up. It is said that the "Darbysts" supplanted them, and took away their members.

There is but one individual at Montpellier who at all partakes of Baptist sentiments. He was absent from the city when I was there, and hence I could not verify his sentiments. The word of God is said to be pretty well circulated among those who rank themselves among the Protestants; but the Romanists do not and will not receive it.

Nismes.

The department *du Gard*, in which Nismes is situated, is the strong hold of Protestantism in France. It is supposed that about one third of the Protestants of the Reformed Church of France are found in this department; and it is certain that one fifth of all the pastors reside there. In the city of Nismes itself, which contains about 45,000 inhabitants, about 15,000 declare themselves Protestants. Of this number about 3,000 attend the Protestant services more or less regularly. The Lord's day service is attended generally by about 500 people. Of this population, it is supposed that about 200 are converted people. There are six pastors of the National Church at Nismes, of whom there is but *one* who is an evangelical preacher. I heard this one announce to his people, that "*they were united to Christ at their baptism, and the union was confirmed at their first communion!*"

The gospel was first preached here in the year 1537, since which period there has been a succession of witnesses unbroken. The first martyr was burned in 1538. In 1552 Pierre Lavean was burned;—the Dominican who accompanied him to the stake is said to have been converted in that act. Notwithstanding this persecution, it was found that in 1557 three fourths of the people, including their rulers and chief men, had become Protestants. But a dark and persecuting period followed, during which there was but a feeble glimmering of the truth at Nismes. This state of things continued till 1793, when the few Christians that were left were obliged to meet in caves and cellars and secret

places. When those revolutionary days had passed by, the truth was again preached, though feebly and ineffectually; so that in 1815, when Protestant worship was authorized by law, there was found little else than a dead formalism. In that year some Moravian brethren came here, and devoted themselves to the promulgation of divine truth. They met with some encouragement; their faith and humility did much for the cause of truth. The Christians here love to tell the incident of certain Moravian brethren, who with a few French Christians being assembled together for religious purposes, the house in which they were was attacked by robbers. The Frenchmen were for resistance to the death, but the Moravian brethren proposed prayer, and as these were the older of the persons present, the rest acquiesced. During prayer the robbers withdrew from the house, and when the prayer was finished all was quiet and peaceable. This occurred in 1815. In 1817 a few bibles and tracts were gratuitously distributed among the people. In 1820 the Auxiliary Bible Society was formed, and in 1825, though the effort was opposed by the consistory, a Mission Society Auxiliary to the Evangelical Missionary Society of Paris was also constituted. *Rationalism*, the great curse of Protestants at Nismes, was introduced by Mr. Vincent, a pastor, in 1810. The believers suffered much from the opposition of Rationalists, &c., and hence in 1813 they established a *Maison de Santé*, or a species of infirmary for the sick; at which they maintain evangelical preaching, though great care is had not to have any doctrines or measures pursued that shall at all incline towards separation from the National Church. I addressed a pretty large audience there on a Lord's day afternoon, an audience attentive and apparently interested. About 300 or 400 are the average attendance.

As is usual throughout France, nothing is done to exercise the gifts of the Christians as regards public prayer and exhortation; if we may except a kind of monthly prayer meeting, which has been held for the last seven or eight years, and at which women were formerly allowed to take a part. One day, however, the women became quite excited and would pray for their parents and brothers and husbands by name; and, finally, they rose and prayed two at a time. Now, however,

women are not permitted to pray publicly.

With regard to Christian liberality I may say, that, like all other Christians in France, they do not know how to give. I suppose to be true what a pastor stated to me, that the people have never been taught it was a duty. If the support of the State were withdrawn, it is somewhat doubtful whether even one pastor could be sustained at Nismes. The sum total of all the money given by Protestants at Nismes, for evangelical purposes, is from 10,000 to 15,000 francs per year; a part of which is raised by an annual lottery among the people.

The pastors, and I may say the Christians, recoil with horror from the idea of separation from the National Church. They take especial care to do nothing of an aggressive character upon the domains of Romanism.

The "Darbysts" have been repulsed from Nismes; it occurred on this wise:—When they first commenced there, a few years ago, some of the shrewder Christians provoked a public discussion, and in that discussion they drew out the "Darbysts" to declare themselves opposed to all views of the *ministry*, and hostile to any effort being made, as the children of God, in getting up and maintaining a hospital. The supporters of the "Maison de Santé" were thus drawn out at once as their opponents. An intimate friend of Mr. Darby told me that the effort at proselytism was about to be renewed by that gentleman.

There are a few Quakers here (say ten or twelve), who maintain regular service among themselves, and keep a boarding school.

There are also 800 or 900 Jews here, who have their synagogue, in which they regularly assemble; but they have no Rabbi nearer than at Marseilles.

Nismes, though not the strongest station of the Wesleyan Missionary Society in France, is, nevertheless, the centre of its southern operations. In the year 1819, Mr. Cooke made an exploring tour in these parts; but the work was not really commenced by the Wesleyan Missionary Society of England till 1821. I have heard from different quarters, though *all* of them are more or less hostile to the Methodists, that these gained their foothold here *unfairly*. It is said they gave out in the commencement that their work was exclusively *evangelization*, and that they had no design to draw off people

and form a "sectarian" church. By this means they gained access to the pulpits of the National pastors. After a while they withdrew their partisans thus gained, and set up for themselves independently. This latter step took place in 1822. But, be all this tale as it may, the Wesleyan Society has at the present moment five ministers in this department, of whom one (Mr. Jersey) is stationed at Nismes. He tells me that they have 300 or 400 members in the department, of whom about fifty are at Nismes. Average attendance at public worship 150. He says their efforts are found to be more successful in the country than in the city. He told me, also, that they have met with opposition from all classes of Christians; and he confessed to me frankly that their number, on the whole, is *diminishing*. I have heard this fact from several sources; and I believe it to be true with regard to all France as well as the department *du Gard*. This Methodist minister ascribes their decrease to these two reasons:—1st, That the French people love novelty; 2d, That the Protestant National ministry are more alive and evangelical, and that they respond more than formerly to the spiritual demands of Christians. I may add in this connection, that an evangelical minister gives as a reason for their diminution in numbers, the fact that their discipline and doctrines are not conformable to French tastes. I am thus minute upon this subject, because it is not without interest for us, American Baptists, in our operations in France.

Quite recently a division has occurred among the French Methodists. This is headed by a Mademoiselle Juch, —who is a lady of a certain age. She protests against all ministry. She has in two instances been the occasion of the imprisonment of young conscripts, whom she has induced to refuse to serve in the army, and who have been court-martialled and punished accordingly. She has about fifty followers.

I have heard it stated by one who seems to know something of the religious feeling of the people, (he is, however, hostile to the Wesleyans,) that if they were to omit all effort for six months, Wesleyanism would become extinct.

There are none here who are Baptist in sentiment. The Protestants are pretty generally supplied with the scriptures. It is said to be impossible

to introduce the word among the Romanists, and the Wesleyan brother here tells me that religious rancor is so deep that it is out of the question to evangelize the Romanists.

Pauperism, so far as my own personal observation goes, exists to a greater extent here than in any city of France through which I have hitherto passed.

As regards the environs of Nismes, there is nothing interesting of a religious character. I need not say more, to give an idea of the religion of those who are, it is believed, the converted children of God, than to say that family worship is scarcely found to exist any where. Property is pretty well divided among the people; hence, especially in country places, almost every one has *something*. This presents a better state of things in a pecuniary point of view for a missionary work, than a merely manufacturing district.

Perhaps I may be asked why I confined myself so much to *cities*? The truth is, that in all the country places they speak a *patois* which I cannot comprehend. I have stood listening for some time to a company of country people, trying to ascertain what was the subject of their conversation, but my effort was wholly fruitless. Again, I am thoroughly convinced that in order to exert a salutary influence over the *country* people, the word must come from one with whom they would be willing to put themselves on the same level. They will not be free and open to a *citizen*.

CHINA.—Letter of Dr. Macgowan.

Change of air—Climate.

The Ningpo Mission has derived much benefit from the recent visit of our esteemed brethren, the Rev. Messrs. Dean and Goddard, and to themselves the change of air has been of manifest advantage. If missionaries could leave the south and spend a winter at Ningpo or Shanghai every three or four years, it would tend to prolong life as well as avert that weakness of frame and depression of mind inseparably connected with missionary labor in hot climates. It is not because the northern parts are more healthy than those at the south,—this is still a question;—but the voyage, change of air, scenery and employ-

ment, all contribute to render a visit, if made in the cold season, highly useful to the invalid. The extremes of temperature at the north are the source of much ill health. The summers are insufferably hot, and we would gladly exchange them for those of Singapore, nearly under the line; whilst, on the other hand, the wintry winds are piercing as the blasts of the Alps; and succeeding the relaxing heat of summer, cause us to suffer from cold more than we could in almost any part of the United States. Were we not favored with this season of cold, three or four summers would destroy the most healthy. Yet the chief cause of ill health in this part of China is the union of heat and moisture, by avoiding which, visitors may derive great benefit from a temporary residence, whether the part they have quitted be more salubrious than this, or less favorable to health.

The accession of Mr. Goddard to this station may be regarded as a happy circumstance. A return to Bangkok would jeopard life, whilst his presence here will contribute much towards the perfect establishment and permanency of this important mission. *Three* is the smallest number which is compatible with the healthful existence of a mission in this city, or in any other place where the Chinese language is used. Were our labors confined to this city, the work could not be safely entrusted to a smaller number. But we have free access to five other walled cities, the most distant being accessible within twelve hours. As this is the only mission of the Union on the continent of China, it should at least be considered as embracing the province of Chekiang; but with three missionaries only, it can be considered merely as a Ningpo mission feebly sustained. One of the societies which have adopted this city, expect to have eight missionaries engaged, including those now on the ground, before the close of the year. This year another body will probably number five missionaries, and a third will soon have as many, which is the number we urgently desire. But there is too much reason to fear that we shall not possess the requisite means to render most available what little strength we have.

Tsz'ki city.

Our little church have assumed the expense of sustaining the out-station at Tsz'ki, the contributions at the Month-

ly Concert being found sufficient for that purpose. A good idea of the toleration enjoyed by Christian missionaries in China, is afforded by the fact that we are allowed to proclaim the gospel in the temple of the tutelary god of the city. In this large building, called the Chinghwang Mian, which here, as in every Chinese city, is the principal place, we are expected to address the people whenever we visit them; they in fact lead the way thither, and give all the outward attention and respect which could be expected from a promiscuous audience. If there happen to be in the crowd any person who shows by his levity that he regards our service as one of the shows of the place, a simple hint that such conduct is not in accordance with the rules of politeness will secure perfect attention, the bystanders rebuking the offender by saying, "It is just so," "Our people are rude," "The people of this place do not understand propriety," and similar remarks. The addresses, which are necessarily more like harangues than sermons, are delivered from the stage on which plays are frequently performed before the god and to his honor. In the outer court is a neat frame work, sustaining two gilt characters, "Venerate the gods;" which has sometimes served for a text. At our last visit, the exhibition of my watch and an explanation of its mechanism, served to introduce the subject selected for that occasion. At our chapel we are able to conduct religious exercises in a more regular manner and more to the edification of the audience. Such labors as are performed at out-stations, are useful chiefly as preparatory to the opening of places of worship.

Dreamers.

The city of Tsz'ki is beyond the district assigned to foreigners, but a place might be hired for a chapel and no objections would be raised by the authorities to such a proceeding. Its principal religious edifice is a large Taoist temple and monastery, one of the best of its class and in good repair. The most picturesque and commanding sites in China are always occupied by idolatrous temples, and in this instance the selection was made with much taste. It is situated on a hill, almost concealed by the foliage of the camphor cypress, willow, bamboo, and other imposing trees. A few days since, it was the scene of a novel su-

perstition. Every year about 2,000 persons resort to it for the purpose of dreaming before the idols. The interpretation of these dreams is given by the attending priests, which are supposed to indicate future good or ill luck. A separate apartment is provided for the women. Our native assistant once made a pilgrimage to this temple, but, like the immense majority of visitors, he could not procure sleep. If lying on a stone pavement on a little straw (sold by the priests) in a cold December night, does not prevent sleep, the noise and excitement of the place is likely to do so. Those who prepare themselves by previous vigils often sleep, but so imperfectly as to be in the state most favorable for dreaming. In the interpretation of these dreams, the wily priests display no small address, so as to preserve the reputation of the establishment and draw thither the average crowd of annual visitors, despite the proclamation of the highest authority in the department. In a proclamation of equal parts of menace and cajolery, the Tautai says, "Why should men and women repair in tumultuous crowds by night to a temple to dream? This is strictly prohibited. If you act properly, good luck from the gods is sure to follow; but if you are wicked, how can you be fortunate? There is, therefore, no use in dreaming or consulting dreams." Penalties are threatened, but the law is never enforced and is wholly and openly disregarded.

Journey into the interior.

I have been permitted safely to accomplish a long cherished desire of visiting Hangchau, the capital of this province. The journey was made in Chinese costume, in company with the native assistant, Chin, and an applicant for baptism named Tae. A polled head, with the usual appendage to the hair behind, and a huge pair of spectacles, the crystals being smoky quartz, and every other precaution, failed to keep me from being recognized by my patients and by persons who otherwise knew me at Ningpo. No inconvenience resulted from this, though it is supposed that at the capital I was known by more than one hundred Ningpo people. It is sometimes necessary for families to make a voyage to Shanghai for health; but the vast number of pirates now infesting the coasts renders it extremely dangerous for them to do so, excepting in foreign

vessels, and such opportunities rarely present. It was hoped that there was an inland route through which families might pass unobserved to that city; but it appears that under present circumstances it would be impossible, and at any time extremely inconvenient. We were four days on the journey, and were obliged to remain the whole time in a boat so low that there was scarcely room to sit,—standing was out of the question. There is another route by which more comfortable accommodations can be had, but the boats there require to be changed frequently, and foreigners could hardly fail to be detected.

Hangchau.

The city of Hangchau is in Lat. $30^{\circ} 20' 20''$ north, and Long. $3^{\circ} 39' 4''$ east of Peking, and $120^{\circ} 4' 4''$ east of Greenwich, on a plain near the Tsientang river, forty miles from its mouth. Though so near the sea, it may be considered an inland city, the river being navigable only to small sloops. Most of its trade is derived from the Grand Canal, which enters the city walls and terminates at this point. It is of an oblong form, surrounded by a high wall fourteen or fifteen miles in circumference, and entered by ten gates. The suburbs on the south, between the river and walls, and on the north along the banks of the Grand Canal, are very populous. The whole population cannot fall much short of a million. It is celebrated for its silk manufacture, the whole district being planted with mulberry. In the estimation of the Chinese, its natural scenery places it immeasurably beyond any spot under the azure heavens. Nor have foreign travellers been sparing in praise of the surrounding scenery. Marco Polo, Lord Macartney's suite, and the Dutch embassy, have described its beauties. From the appearance it presented in winter, I can readily imagine it to be quite as beautiful as has been represented by any,—excepting the old Venetian traveller, who was given to hyperbole,—less so, however, than his cotemporaries thought. What was once an unsightly swamp, the source of vernal and autumnal disease, has been rendered a splendid lake, which on one side laves the walls of the city, and extends on the other to the base of romantic hills of varied form and altitude. It is about eight miles in circumference, its crystal surface is bro-

ken by two small islands, on each of which are ruins of pavilions. Airy barges are ever moving over it with parties of pleasure, and fishermen pursue their avocation at all times with remarkable success. The picturesque shores are crowded with Buddhist temples.

Given to idolatry.

This city indeed may be regarded as the metropolis of the Buddhist sect in China; and of its people it may be truly said, that they are wholly given to idolatry. Every copse, every pass and hill top, the caves and ravines and rocks, have all been turned to idolatrous purposes. One is jostled by the priests at every turn, but they are a harmless race; and though in their dogmas and ceremonies they closely resemble those of Rome, they are not given to the vice of burning heretics;—though they often burn the bodies of those of their number who make the request before dying;—an instance of which occurred when I was there in the Singtry monastery. At this place, amongst a host of images of Buddhist saints, are those of several emperors of the reigning dynasty, Tankwang himself having been canonized. His kneepan has been almost rubbed away by his loyal and devout subjects, the dead emperors being scarcely noticed. Directly opposite the city, on the borders of the lake, are two imperial palaces, one in bad repair, the other used as a monastery where prayers or masses are offered for the emperor who occupied it.

Amongst the places of interest which we visited was the Mohammedan temple, a large, irregular building, in the principal part of the city. As the period of our visit (ten days) was drawing to a close, I was introduced to the priest as a Christian from America. Though disposed to be polite, the old gentleman could not refrain from hinting in a delicate manner that we were addicted to image worship. When, however, he understood that this form of idolatry was an abomination to us likewise, he became very affable and inquisitive.* We were able to leave

* The physiognomy of members of this sect suggests the opinion that many of them at least are descendants of faithful Abraham, whose ancestors were allured from their faith by the followers of the false prophet. No vestige of their synagogue now remains at this capital, nor any allusion to the Jews in the native accounts of the city.

only one book at the mosque, but have since made arrangements, according to our promise, to send him copies of the scriptures and of all our tracts for the temples at Hangebau, Suchau, and other places at a distance. He seemed anxious to possess them.

Our last day at the provincial capital was employed in the distribution of religious books. They were so easily distributed and so well received, that we regretted we had not taken a much larger supply. May we not hope that God will bless the reading of these volumes to some of these deluded people? There are, doubtless, many in that great city who know and confess that they are sinners. It was such that Jesus came to seek and save. Some of them possess enough of the gospel to point them to him. Will he not answer the prayers of those who cry day and night unto him for the conversion of these people?

City of Shánhing—"Noah of China."

Between the department of Hangchau and Ningpo is that of Shánhing, which includes eight districts, in each of which is a walled city. Returning, we spent a short time in the ancient city which gives name to the department, Lat. $30^{\circ} 6'$ north, $4^{\circ} 4' 11''$ east of Pekin, $120^{\circ} 29' 11''$ east of Greenwich. The walls include a greater space than those of Ningpo, but it is perhaps less populous. It is situated on a plain, which is covered with canals like net work, communicating with the Tsann-go river on one side and the Ningpo on the other. These canals, like all others to be seen in this part of China, are merely natural rivulets retained in their beds by embankments, the surplus water being let into the sea over stone dams, which are generally very good specimens of hydraulic architecture. Near this city is the tomb of the emperor Yu, the "Noah of China," and by some supposed to be the founder of the Chinese empire. He reigned 2,205 B. C. He was active in remedying the effects of a great deluge which occurred, according to Chinese chronology, 2,293 years before Christ. The expressions in the Shooking,—the most ancient book of China in relation to this event,—have some resemblance to the Mosaic narrative of the Noachian deluge. "The deluge rose high and spread wide as the spacious vault of heaven, buried the hills and covered the mountains with its waters, into which the people astonished to stupe-

faction sunk." It was in the time of this monarch or patriarch that wine (from grain) was first made. Yu liked the taste but banished the inventor, prohibited its use and predicted ruin from it. The lineal descendants of this man reside by the tomb, or several families of the same name, who are so regarded by the government and people of China. They received me very kindly; the principal member of the clan, having been in my house, immediately recognized me. All of them are engaged in making wine, and I never found it so difficult to keep my total abstinence pledge as on this occasion. They cared neither for the prohibitions of their progenitor nor for my comments on them. After a long parley a compromise was made over the tea-pot. They were prevailed upon to show their family register, which begins with the father of Yu, and with three interruptions comes down to the present time. At stated periods the emperor sends officers to worship at his shrine, who receive a copy of this register, which they transmit to Peking, as an evidence of the duty having been performed. No less than forty generations are wanting in one place; but not having my notes at hand, I cannot now speak with accuracy on this subject. The present is the one hundred and twenty-ninth generation, and corresponds nearly with the average duration of human life. The precise spot where the emperor was interred is not certainly known, but appears to have been by the side of the temple, where divine honors are paid him.

Bible and tract distribution.

A few books had been reserved for distribution at Shánhing, nearly all of which were here given away. We promised to send them a complete copy of the sacred scriptures, which they will welcome with pleasure, judging from the manner in which the books were received.

This visit to the interior has caused us to attach increased importance to bible and tract distribution in this country. It is true that the number of readers in the empire is much less than has been supposed; but these cities, hitherto unvisited by the Protestant missionary, had been reached by the printed page distributed at Ningpo and Shanghai; and, doubtless, these precursors of living witnesses have penetrated into the very recesses of the continent. Let the press be kept in

incessant operation, give us means to scatter its productions, and great good will certainly result. We hope to be able to send a colporteur to the capital every year, or at least at each period when candidates from all parts of the province assemble to compete for high literary honors.

Bereavements.

When within a day's journey of Ningpo, after an absence of nearly three weeks, I was saddened by meeting one of the missionaries, who, from several circumstances, I knew must have been sent to hasten my return. A note from Mrs. M. was soon placed in my hands, informing me that our darling Julia Augusta, who had just begun to smile upon us, was no more! Two days before her death, her mother was anticipating much delight in showing me our loved ones in perfect health. Parents who have been bereaved in like manner can sympathize with us. The mission have purchased a lot of ground for a cemetery, where our third child has been interred, and to which place the remains of our first-born are to be removed,—pledges of our attachment to this soil.

TELOO GOOS.—Letter of Rev. L. Jewell.

The following letter from Mr. Jewett, under date of Nellore, Aug. 10, confirms the encouraging impressions received from letters of Mr. Day, alluded to in the Magazine of September.

We have, I think, made good progress in the language, and have been able also to do something for the eternal good of these people. Some thousands have already heard about the great salvation, through the medium of preaching and book distribution. Br. Day and myself have attended three heathen festivals, and by that means came in contact with multitudes from distant villages, who, we hope, will carry a little light into those dark regions. Could a portion of scripture be placed in the hands of every one who can read, it would mitigate the dreadfulness of the gloom a little. I do hope some great movement will be made in some quarter of the Christian world for the enlightening of these death-shaded regions. Nine hundred ministers would be a moderate supply for the Teloo goos alone. Here is

heathenism of three thousand years' growth,—gigantic in all its proportions. Its fearful chains have been fractured a little, and by constant and laborious effort they will be dashed in pieces.

The last mail brought us good news from a far country. The great missionary cause is taking a deeper hold, I trust, of the Christian church. With a brightening prospect in regard to funds, I hope there will be a proportionate increase of laborers. Europeans make nothing of coming out here in the service of the government. The character of the country, climate, &c., are no obstacles. Shall not the servants of God be ready for this service of divine philanthropy, to which they are most impressively called? As things look to me, after making the sacrifice, I should think twenty-five young men at least might be ready to embark for the heathen world the coming fall. It will not diminish, but *increase their happiness*. With my present views and feelings, I could go into any part of the world, not excepting Africa, without a moment's hesitation. The world is now my country. The love for locality is gone; heaven is my home, and earth the field of toil.

I spend a few hours daily in our English school. My leading object is to explain the scriptures. I have many interesting conversations with the scholars, and more than once have thought I saw the workings of the truth upon their hearts; but have not yet been able to report conversions. All that is wanting is the Spirit's influence. There are many who have long heard the truth, but still cling to idolatry. May the Lord pour upon us and upon our fellow-laborers at home an earnest spirit of prayer for the salvation of these souls.

On the Sabbath br. Day preaches in the chapel and I go out into the highways, and call upon the people to forsake their idols and turn to the true God. I speak in Teloogoo as far as I am able, and then employ an interpreter. Our schools are doing well. Mrs. Jewett has been very anxious to do something for the females. Already she has succeeded in drawing around her ten interesting girls; and we hope, by degrees, a large number will be induced to attend our schools.

When this reaches you, the rainy season will have commenced, soon to be followed by the cold season. The past few months have been unusually hot. The scorching winds of May are

the most uncomfortable, but they continue but a short time. The thermometer has risen to 107° in the shade, and much of the time has stood at about 90°, night and day. But we find relief in the delightful sea breeze which reaches us in the afternoon frequently; and sometimes during the summer months we have been visited with refreshing showers. The cholera has carried off a number of native people, but has nearly disappeared.

Letter of Rev. S. S. Day.

Mr. Day writes Aug. 11 :—

A few encouraging cases of inquirers, lately, seemed to indicate that the word of God was taking effect in some hearts. Two young men, for whom we began to entertain some hope that they were not far from the kingdom of God, have disappointed us,—one going away under circumstances that are painful, and which lead us to fear he may never come into the liberty of God's children. The other had already asked to be baptized, and was coming every few days for further instruction, &c., when he resolved to go to Guntoor, where he understood that the missionary would at once receive him, and where, he said, his relatives and friends are. Our prayers follow both. I do think both have felt, in some degree, their need of a Savior, and, possibly, they may yet reach heaven. One other young man here seems serious, and honestly seeking to know what he must do to be saved. Another still is of a hopeful character.

But we have not yet seen conversions to God. The Lord will give both encouragement, and fruit to be gathered, just as much as possible in accordance with *all* the circumstances and nature of our case. It is *His* cause,—*His* work. We are servants, endeavoring to do what he requires. But, truly, we are unprofitable servants, very ignorant,—nay, sinful; and this people are no less so. One is almost constrained to ask, How can a holy God work *with* or *by* such ones as we are? or *in* such a people as these heathen are? Yet He can sanctify his servants and impart to them wisdom and strength; and work with them;—He can draw the heathen, convert them, give them new hearts, and purify them by faith, as many as will come to Him

by the Lord Jesus Christ. "Onward," laboring "to win souls to Christ," shall be my motto.

SHAWANOES.—Letter of Rev. F. Barker.

Protracted meeting at Shawanoe.

Writing Sept. 21, Mr. Barker says :—

We have recently closed religious services at our house of worship, protracted for three days. It was our annual convocation. These occasions rank among the most hopeful opportunities we have, for inculcating divine truth in a way likely to be remembered; both by reason of the attendance being greater than on ordinary occasions, and on account of the interest awakened to hear what the missionary has to say.

It is not unusual for the wilder portions of this population to come up to these meetings; either laying aside for the time being their great aversion to the Christian religion, or attracted by a desire to know more accurately the manner of worship. These, in their personal appearance, usually form a striking contrast with the regular worshippers, being decked in the wild man's costume, and often painted; whereas the Christians, according to their ability, assume the dress and manners of civilized communities. A stranger would discover something grotesque in the general appearance of the congregation; but the missionary, whose feelings are engrossed in the absorbing desire for the salvation of his charge, looks upon the scene before him in a different light. He has before him matters of interest commensurate with those felt and seen among our churches at home.

A protracted meeting here carries with it the idea of *camping*. Though we do not have our meeting out of doors, a blanket and a tent are among the indispensables taken up to the house of prayer. The reason of this is, the want of houses generally near the place of worship, to accommodate such as come. Each person, too, interested for the cause, brings his offering according to his disposition or ability;—coffee, sugar, bread, hominy, meat, potatoes, cabbage, &c., are among the offerings brought; so that the wilder portions, who do not, of course, understand the bible, may have their natural hunger appeased while

they are invited to partake of the richer feasts of the gospel.

As our meeting advanced, the present season, after sable night had spread her curtains around us, a number of drunkards, instigated, doubtless, by some designing persons, were heard whooping around the house; but as it appeared that their object was to make confusion rather than to injure, we were led the more fervently to present their cases at the throne of grace; and by exhibiting none other than feelings of kindness towards them, we suffered but little disturbance. As a whole, we had a refreshing season, and hope that good will result. We had one candidate for membership, who, with others, may receive baptism before long.

Prevalence of cholera.

During the months of May, June, July and a part of August, our meetings were much interrupted by the cholera. I should judge that two-thirds of the population have been more or less affected with the disease; though but few have died, and severe cases have been comparatively few. Of our household, including our Indian school, one only has escaped entirely, though none have died. Mrs. B.'s life was much endangered, but she has measurably recovered. Another woman, engaged in domestic labors, was suddenly brought to the borders of the grave, but was subsequently restored. My own labors were unusually prostrating; having had much of my time by day, and a portion of the nights, taken up in preparing medicine and administering to the sick and dying. On one occasion, after laboring during the day to exhaustion, I was myself attacked on my return at night. By a subsequent attack I was confined a single day to the sick room; but with this exception, I have not been laid aside from my labors. Thus, though amid the shafts of death, we have been providentially preserved.

The most of our church members remained calm, and did not neglect the house of prayer; although the panic was so great as to cause others to leave their houses in some instances, seeking camping places more remote from the disease.

Report of the Shawanoe school.

Our boarding school remains the same as last year, with some slight exceptions. Up to the last quarter the

attendance of the scholars was generally regular. During the last quarter we experienced much interruption from the prevailing epidemic.

The scholars have manifested a commendable desire for improvement, and are in a moderate degree of advancement from easy lessons in the primer, to the simple rules of arithmetic, geography, history, &c. For the most part they seem affectionate, and submissive to restraint. In their moral training, we enjoy a good degree of help from their parents, who have become so far enlightened as to see the desirableness of our work. In this we find a striking contrast between the present and the past.

We have circulated translations of portions of scripture to some extent for the adult population, who do not understand English.

Our Sabbath services have been regularly sustained; prayer meetings, also, in different neighborhoods among the Indians during the week. The Christians seem very happy in this work.

We have still to lament greatly the circulation of intoxicating drinks. Our government agents, by watchfulness and energy, could be an efficient means of breaking up very extensively the evil among us.

Letter of Rev. J. Meeker.

In a letter of Oct. 6, Mr. Meeker gives the following account of a

Protracted meeting at Ottawa—Contributions of native brethren.

On last Friday, Saturday and Lord's day, we held our quarterly meeting at this place. Br. and sr. Barker, br. Pratt, sr. Morse, and br. and sr. Jones were present; also brn. of the Delaware, Stockbridge, Munsee, Shawanoe and Putawatonic tribes. On Friday evening a short address was delivered, but the most of the time was spent in prayer. On Saturday, at 6 A. M., there were three prayers and an address. At 10 hr. Barker preached,—at 1 was a church meeting,—two were excluded, and one received for baptism. In the evening, Johnnycake a Delaware, Wate-tah-kah a Shawanoe, and Wash-kee an Ottawa, spoke. On Lord's day at 6, a prayer meeting,—at 7, Pahtee, an Ottawa chief, spoke,—at 9 br. Pratt, at 11 br. Jones, at 12 Pa-mah-che-wunk an Ottawa; and at

1 P. M., Shawboneda an Ottawa. At 2, I baptized the candidate, and at 4 administered the Supper to between sixty and seventy disciples. At 5, Pahtee, the chief, addressed the Ottawa brethren on the subject of their employing a native assistant missionary; when, within ten minutes afterwards, thirteen Ottawa brethren subscribed \$6 each, br. Jones \$10, and I \$10, making in all \$98. The meeting then closed, and the Ottawas returned to their homes.

Although in the midst of the excitement of the annuity payment, among the Putawatomics and the Sacs and Foxes, yet, to our astonishment, we had almost as full a meeting as we usually have when there is no such counter excitement. About 150 attended; good attention was given, and we trust good will be the result of the meeting.

Br. Hendrick brought the press and types from Delaware last week, and I am expecting soon to be able to go to work at the "Ottawa First Book," the "Ottawa Hymn Book," &c.

CHEROKEE SEMINARIES.

"Within a few months," Rev. Mr. Upham writes, Oct. 7, "two large seminaries will go into operation, one for males, the other for females. The buildings are very commodious, being one hundred and four feet square each, and are intended to accommodate two hundred pupils, whose board, tuition, rooms, &c., will be at the expense of the Cherokee Nation. These seminaries will be supplied with pupils from the more advanced scholars of the primary schools."

DONATIONS

Received in October, 1849.

Maine.

Saco River Asso., Ivory M. Thompson tr., viz.—Waterborough, 1st ch. 21,00; Parsonsfield, 1st ch. 3,67; Effingham 3,00; Alfred 9,53; Alfred Gore 6,00; Kennebunk and Lyman 14,00; Cornish 12,42; do., for African Miss. 1,00, 70,62
York Asso., Charles Swazey tr., 40,94
Penobscot Bap. For Miss. Soc., J. C. White tr., viz.—Etna, ch. and soc. 6,73; East St. Albans, ch. and soc. 1,09; Garland, James March 50c., 8,32

Bangor, 1st ch., Juv. For. Miss. Soc. and E. Trask's Bible Class, for sup. of a child in Assam Orphan school named Howard Malcom Trask, do., 2d ch. 47,14; Fem. For. Miss. Soc. 25,25; a family miss. box 1,00, Old Town, ch. 3,50; Levant, ch. 23,76; a deceased sister 6,50; Corinth, ch. 16,65; Fem. For. Miss. Soc. 11,04; Bradford, Samuel True 1,00; Charleston, ch. 4,57; a friend 50c.; Enfield, For. Miss. Soc. 8,60; Juv. For. Miss. Soc. 11,06; Stephen D. Messer 50c.; Patten, Fem. For. Miss. Soc. 5,00; Hodgdon, Fem. For. Miss. Soc. 3,00; Hampden, 1st ch. 18,00; Passadumkeag, ch. 2,00, 115,68	25,00 73,39		
Which with \$400, previously contributed, constitute Rev. Royal C. Spaulding, Rev. Albert Dunbar, Rev. Alvan Messer, Rev. Sylvester Besse, O. H. Ingalls and J. C. White, L. M.,	222,39	333,95	
New Hampshire.			
Portsmouth, Middle St. ch.	83,00		
Newport Bap. Asso., Rev. D. F. Richardson tr., per Rev. J. F. Wilcox, agent,	42,83	125,83	
Vermont.			
Whiting, ch.	3,25		
Vermont Bap. State Convention, Rev. W. Kimball tr.,	100,00		
Windham Co. Asso., J. Estey tr., viz.—Whitingham, ch. 1,50; Wardsboro', ch. 5,00; Marlboro' and Newfane, ch. 2,00; Halifax, ch. 21,95; Brattleboro', ch. 16,00; Rev. Henry Clay Fish 3,00; Wilmington, Rev. P. Howe 10,00; Jamaica, ch. 9,00; Brookline, ch. 29,04; col. at Asso. 9,41,	106,90		
Woodstock Asso. 25,00; Windham, ch. 19,10; Ladies, for Orphan School, Assam, 25,00; Cavendish, Rev. A. Kendrick 1,00; Rev. J. Freeman 5,00; Ludlow, ch. 50,00; Rev. N. Cudworth, for Orphan Sch'l, Assam, 25,00; J. Wilcox, 1,00; Townshend, ch. 51,00; Chester, ch. 22,25; Mount Holly, ch., ladies, 49,55; Calvin Tarble 2,00; Rev.			
R. M. Ely 2,00; Elmira Frost 2,00; Joel Jaquith 50c.; Weston, ch. 27,00; Plymouth, ch. 7,07; Grafton, ch. 48,00; Sab. school 2,00; Londonderry, ch. 11,70; North Springfield, ch. 50,71; Windsor, ch., mon. con., 28,00; Ladies Soc. 6,20; Sab. school 3,84; col. at Asso. 17,41. (The above, except \$50 for the Assam Orphan School, is towards the sup. of Rev. N. Brown, Assam.)	482,33		
Barre Asso.	4,00		
Lamoille Asso., viz.—Johnson, Fem. For. Miss. Soc. 10,00; Jericho, 1st ch. 7,00; Fem. For. Miss. Soc. 10,50,	27,50		
Vermont Asso., viz.—Rutland, T. O. Gibson, 1,00; S. Griggs, for Orphan school, Assam, 25,00; Joseph Allen 10,00; James Pooler 2,00; Wallingford, J. Button 5,00; Middletown, ch. 2,00; Betsey Clark, 1,00; Poultney, ch. 28,00; col. at Asso. 8,35,	82,35		
Thetford, Rev. L. Chickering	1,00		
A few friends	.92		
To cons. Rev. Moses Field, Rev. Samuel Fish, Rev. Cornelius A. Thomas, Rev. Daniel Packer, Rev. Peter Chase, Rev. Moses Bixby, Joseph D. Farnsworth, M. D., S. L. Armington, L. M., per Rev. J. F. Wilcox, agent,	805,00	803,25	
Massachusetts.			
A friend to missions	350,00		
do. do.	50,00		
West Cambridge, Rev. George J. Carleton, towards sup. of Dr. Judson, and to cons. Miss Frances Carleton L. M.,	100,60		
Barnstable Asso., Geo. Lovell tr., of which 15,25 is for the Karen Miss.,	98,57		
Barnstable, 1st ch., mon. con., 11,02; Fem. Miss. Soc. 28,00,	39,02		
Salem Asso., Michael Shepard tr., viz.—Salem, 1st ch. 110,08; Beverly, 1st ch. 17,00; do., 2d ch. 37,11; Sab. school 6,00; Rowley, 13,75; Chelmsford, 1st ch., Karen Fem. Miss. Soc. 21,16; do., Central ch., mon. con., 50,67; Sah. school 19,00; Gloucester, 50,47; Marblehead 35,75; Haverhill, A. W. Hammond, for sup. of a Burman preacher, 30,00; Danvers, 1st ch., Mrs. Kent, 7,00; Tewksbury, Levi Fiske 3,00; Juv. Miss. Soc. 5,00; Haverhill, 2d ch. 12,00; Salis-			

bury and Amesbury 123,80; for Burman tracts 1,75; Low- ell, Central ch. 10,00; West Amesbury 5,77; Georgetown 9,50; Reading, 1st ch. 11,35, 580,16	
Sturbridge, ch., for sup. of a child in Karen Normal School, Springfield, A. Day 1,00; Wen- dell Asso 2,96, 3,96	
Beverly, 1st ch., Ladies' Miss. Circle, for sup. of a Karen teacher at Tavoy, 30,00	
Frammingham, ch. and cong., mon. con., 50,00	
South Reading, Miss E. Weth- erby, of which \$5 is for sup. of Rev. J. G. Oncken, 10,00	
South Yarmouth, a few friends, for the Assam Orphan School, Chelmsford, 1st ch. 20,93; Lynn, ch. 42,00, 62,93	
Foxboro', ch., Fem. Miss. Soc., Miss Nancy Greenwood tr., 17,30	
North Brookfield, Mrs. Phebe Whiting, for Bur. Miss., 50,00	
Worcester, 1st ch. 144,17; Rev. S. B. Swain 15,83; Mrs. Lu- cretia Goddard 40,00; to cons. Adolphus Morse and Simeon N. Storey, L. M., 200,00	
Berkshire Asso., George Willard tr., 156,76; North Adams, ch. 43,24; to cons. Rev. J. J. Scarriat and Rev. George Lyle L. M., 200,00	
North Attleboro', ch., Mrs. Mary E. Arnold, for the sup. of a child in Assam Orphan Sch'l, 25,00	
Seekonk, ch., Fem. For. Miss. Soc, Mrs. Anna Carpenter tr., 17,50	
Worcester Asso., M. Ja- cobs tr., 69,81	
Westfield Asso., J. Has- kins tr., viz.—West Springfield, 2d ch. 37,00; Middfield, ch. 16,30; Northampton, ch. 12,00; Southwick, ch. 8,25; Ireland Depot, ch. 14,31; C. T., "a Green Moun- tain farmer," 2,00; Rev. S. Kingsley 1,00; West- field, Central ch. 40,00; col. at Asso. 12,46; cash 41c., 143,73	
Hampden Co. and vicini- ty, For. Miss. Soc., J. E. Taylor tr., 56,27	
Franklin Co. Asso., J. B. Bardwell tr., viz.—Shel- burne Falls, ch., mon. con., 15,00; J. B. Bard- well 3,00; Rebecca Hawks 25c.; Wm. Long 1,00; Wm. Long, Jr. 1,00; John Long 1,00; Lavinia Wilder, for Bur. Miss., 1,00; Mrs. C. L. Barnard 50c.; I. J. Hawks 2,00; Miss Hart- well 25c.; Mr. Thomas 50c.; Mrs. N. Lamson 10,00; B. Maxwell 5,00; W. Marshall 25c.; E. B. Sherwin 2,00; R. Smith 1,00; Heath, Mrs. M. Maxwell, for Bur. Miss., 94c.; Miss Max-	
well, for Bur. Miss., 1,00; S. Taft, for Bur. Miss., 1,00; Buck- land, Mrs. H. E. B. San- derson 1,00; Mrs. S. Sanderson 50c.; Mrs. M. Blair 50c.; Mrs. Or- cott 25c.; Plainfield, ch. 1,00; a friend 10c.; Ashfield, Misses R. and T. Willis 3,00; Rowe, ch. 7,50, 60,54	
Sturbridge Asso., L. Bar- rett tr., viz.—Long Meadow, ch. 14,00; Three Rivers, ch. 39,35; Wales, ch. 11,50; Jas. Stanton, for Bur. Miss., 6,00; Sturbridge, ch. 13,68; Ware, ch. 40,71; Sab. school, for Orphan School, Assam, 3,50; Belchertown, ch. 50,51; Brookfield, ch. 25,00; col. at Asso. 9,00; " of which \$100 is to cons. Rev. Samuel R. Allard L. M.; 30,19, with the 69,81 from Worcester Asso., to cons. Rev. George W. Dorrance L. M.; and the remain- ing 83,06, with \$5 by Rev. M. M. Dean and \$13 from Vermont, to cons. L. Barrett L. M.," 213,25	
Salem, Rev. M. M. Dean 5,00	
Supplying pulpit one Sab- bath 8,00	
per Rev. J. F. Wilcox, agent, — 556,60	
Old Colony Asso., Samuel Nor- ton tr., 58,78	
Wendell Asso., Job Frye tr., to cons. him L. M., 100,00	
Hampton Falls, ch. 29,00	
Buckland, Harris Wight 7,00	
— 2665,82	
Rhode Island.	
Rhode Island State Convention, V. J. Bates tr., viz.—Warren, ch., John Hail tr., mon. con., 15,67; Fruit Hill, ch. 22,00; Bristol, ch., mon. con. for Teloogoo Miss., 14,19; a friend 25,00; Providence, Mrs. Alice Clark, for Assam Miss., 5,00; do., 1st ch., Mrs. F. R. Arnold, to cons. Abby G. Beck- with L. M., 100,00; a member of do., to cons. Mrs. Martha F. Rice L. M., 100,00; a lady of do., to cons. Mrs. A. O. Macgowan and Mrs. Margaret E. Hathaway Rand L. M., 200,00, 481,86	
Connecticut.	
Hartford, 1st ch., Sab. school, for Karen schools, 12,00	
Pomfret, ch., for sup. of a Karen assistant, 25,50; Sab. school, for sup. of a child in Karen Boarding School, 12,60, 33,10	
Groton, a friend, for sup. of a child in Normal School, 25,00	

Three Rivers, ch., viz.—Addison Parker 10,00; Walter Maynard 1,00; Ralph Green 1,00; David Tenny 1,00,	13,00		Sweden and Bergen, ch. 23,50; Sweden 1,00; Un. Henrietta 21,00; Webster 10,00; Wheatland, ch. 69,49; Lucy Corning 1,00; col. at Asso. 25,50; to cons. C. Mudge, Rev. Charles N. Chandler, Rev. Joel Lyon and Rev. Charles B. Read L. M.,	523,44
North Stonington, 1st ch., per Rev. J. F. Wilcox, agent,	9,00	97,10	Steuben Asso., J. M. Jackson tr., viz.—Barrington, ch. 21,59; Bath Village, ch. 25,00; Campbell and Bath, ch. 19,18; Dundee, Fem. Benev. Soc. 10,24; Dundee, ch. (of which \$100 is from John Beers, to cons. himself L. M.,) 120,54; Howard, ch. 1,35; Jersey, ch. 2,00; Jersey and Tyrone, ch. 5,86; Milo, 1st ch. 6,80; Mrs. Hester 5,00; Milo, 2d ch. 13,55; Tyrone, ch. 24,04; Urbana, ch. 11,33; Warsaw, ch. 25,03; Wayne, ch. 12,14; Fem. Mite Soc. 24,25; Miss Emily B. Spencer 2c.; col. at Asso. 16,62 = 344,54, less counterfeit bill 2,00; to cons. Rev. Philetus B. Olney and George C. Wheeler L. M.,	342,54
New York.			Wayne Asso., J. McCarn tr., viz.—Butler and Savannah, ch. 9,25; Clyde, ch. 10,25; Lyons, ch. 11,00; Rose, ch. 11,50; Sodus, 1st ch. 2,75; do., 2d ch. 3,00; Williamson, ch. 2,00; Ontario, Fem. Miss. Soc. 18,00; Marion, Peter Boyce 17,00; col. at Asso. 18,26 = 103,01, less counterfeit bill 2,00; to cons. Peter Boyce L. M.,	101,01
Warwick, Mrs. Mary Ann Hoyt Geneva, ch. 3,19; Lockport, ch. 10,00,	3,00 13,19		Yates Asso., G. W. Shannon tr., viz.—Branchport, ch. 11,00; Sundry churches and individuals 21,72; Rev. W. F. Purington 2,00; col. at Asso. 15,51; which, with the legacy of Dea. Gillett of \$350, is to cons. Rev. W. F. Purington L. M.,	50,23
Norwich, ladies of the ch. towards Mr. and Mrs. Knapp's outfit, and to cons. Rev. Harvey E. Knapp L. M.,	100,00		per Rev. S. M. Osgood, agent,	1320,62
North East ch., for sup. of a child in Karen Boarding Sch'l,	12,00		Madison, ch., Fem. Benev. Soc., for Orphan School, Assam,	7,75
Buffalo Asso., D. Williams tr., 2,76; Arcade, ch. 52,00; Alden, ch. 7,00; Aurora 2,35; C. W. Briggs 50c.; Barton, ch. (goods \$6) 1,00; Hamburg, Fem. Benev. Soc. 3,00; Sardinia, ch. 13,03; Ladies' Benev. Soc. 6,12; Springville, ch. 4,00; Strykersville, ch. 4,00; Amherst, a friend, 4,00; Evans, ch. 10,51; col. at Asso. 13,57; to cons. Ira Shed L. M.,	123,64		Bloomingdale, ch.	2,99
Canistota River Asso., viz.—Col. 10,12; individuals and churches 22,16,	32,28		Hamilton, Ladies' Benev. Soc., Mary A. Weed sec., for the sup. of Linus Peck in Assam Orphan School,	25,00 —1484,55
Cattaraugus Asso., P. Burlingame tr., 9,05; Richburg, ch. 2,00; Rushford, ch. 17,00; Otto, 1st ch. 1,25; Freedom, ch. (goods 2,50) 97c.; Friendship; ch. 9,75; col. at Asso. 7,18 = 17,20, less counterfeit bill 3,00,	44,20		New Jersey.	
Genesee River Asso., J. B. Bennett tr., viz.—Angelica, ch. 1,50; Gainesville 2,25; Grove and Portage, ch. 7,66; Nunda, ch. 42,53; West Almond, ch. 1,25; Portageville, ch. 4,28; Castile, ch. 20,06; Pike 9,40; Weathersfield Dorcas Soc. 3,00; col. at Asso. 11,15; to cons. Rev. R. Sabin L. M.,	103,08		Caldwell, Mrs. Ann Mott	1,00
Monroe Asso., W. N. Sage tr., viz.—Brockport, ch. 40,07; Chili, ch. 8,36; Green, ch. 11,70; Honeoye Creek, ch. 2,43; Mendon, 1st ch. 32,75; Ogden, ch. 40,49; Parma, 1st ch. 13,30; do., 2d ch. 12,20; Penfield, ch. 39,00; East Penfield, Fem. Mite Soc. 11,00; Perrinton, ch. 10,00; Pittsford, ch. 20,00; Rochester, 1st ch., to cons. Miss H. E. T. Wright L. M., 100,00; do., 2d ch. 20,00; do., Tabernacle ch. 4,00;				

Pennsylvania.		
French Creek Asso., col. 9,45 ; Randolph, ch. 3,05 ; Mead- ville, Ladies' Sewing Soc. 5,00 ; Georgetown, ch. 1,00 ; Erie, ch. 26,91 ; Mead Cor- ners, ch. 1,34 ; Cambridge, S. Root 2,00 ; Rockdale, L. Mose- ly 50c. ; Mrs. G. Mosely 25c. ; S. Chapin 50c. = 50,00, less discount &c., 1,00,	49,00 97,00	
Bridgewater Asso.		
Abington Asso., L. L. Deming tr., (of which 11,00, is non- con. col. of Honesdale ch.)	33,00 —	179,00
Delaware.		
Wilmington, 2d ch., for en- larging the Assam Mission,		100,13
Ohio.		
Huron Asso., col. 19,10 ; Nor- walk, ch. 20,43 ; Townsend, ch. 5,62 ; Monroeville, ch. 12,09 ; Fairfield, ch. 5,00 ; Berlin, ch. 5,00 ; Bellevue, ch. 8,67 ; Peru, ch. 3,52	78,83	
Lorain Asso., col. 11,71 ; Sul- livan, ch. 3,75 ; Spencer, ch. 1,00 ; Mrs. Herrick 2,00 ; Rev. E. L. Millis 50c. ; Mrs. Jameson 1,00 ; Mrs. C. Horr 50c. ; Mrs. Allen 18c. ; S. M. Johnson 1,00,	21,64	
To cons. Rev. Samuel Wards- worth L. M., per Rev. S. B. Webster,	—	100,47
Illinois.		
Rock Island Asso., L. Hunger- ford tr,	5,27	
Des Moines Asso., O. Stannard tr., 12,00 ; Keosauque, Mrs. B. A. Stannard 50c ; Davenport, Rev. B. F. Brabrook 1,00,	13,50 3,70	
Woodburn, ch.		
Rock River Asso., John Sax- ton tr.,	91,38 —	113,85
Iowa.		
Cascade, ch.		2,00
Indian Territory.		
Shawano, ch.		3,37
		<u>\$6497,18</u>
Legacies.		
Chelmsford, Ms., Mrs. Adams, per tr. of Salem Asso.,	50,00	
Rushford, N. Y., Edward F. Har- ris, per Rev. S. M. Osgood, agent,	,60	
Plattsburg, N. Y., Selah H. Gil- let, per do.,	50,00	
New Haven, Vt., Mrs. Lois Langdon, per H. Stewart ad- ministrator,—balance,	11,00	
Chelmsford, Ms., Mrs. Hannah Adams, per Benjamin Spalding executor (in part), to cons. Amos Spalding, Mary Spal-		
ding, Rev. John Parkhurst, Mrs. Celia Parkhurst, Benja- min Spalding and Mrs. Sarah Spalding L. M.,	763,97 —	875,57
		<u>\$7372,75</u>
Total from April 1 to Oct. 31,		\$33,527,76.
BOXES OF CLOTHING, &c.,		
From May 21 to Oct. 29, 1849.		
N. H., Fisherville, Bap. Sab. school, per Rev. E. Worth, for Miss H. H. Morse, Siam Miss., a piece of bleach- ed sheeting,		3,40
do., Lake Village, Juv. Soc., per Rev. A. Brown, for Rev. J. G. Pratt, Ind. Ter., a package of clothing,		3,00
Ms., E. Brookfield, Ladies' Benev. Soc. con. with the Bap. ch., per J. Hodges tr., for Rev. F. Barker, Shawano Miss., a barrel of clothing, No advice—for Rev. J. G. Pratt, a box of clothing.		30,50
do., Boston, per C. V. Lane, for Orphan School, Nowgong, a quantity of sta- tionery.		5,00
do., do., Bowdoin Square Miss. Circle, per M. J. Loring tr., for Mrs. Jud- son, a package of clothing.		
do., Old Cambridge, Ladies' Miss. Soc. con. with the Bap. ch., per Sarah G. Coolidge, for Rev. F. Barker, a cask of clothing		51,50
do., N. Becket, per H. D. Doolittle, for Rev. N. Harris, Maulmain, a box of clothing,		40,30
do., Newburyport, per Mrs. R. B. Med- bery, for African Miss., a box of clothing.		
Con., New London, Ladies' Miss. Soc., per Susan F. Colby, for Messrs. Up- ham, Cherokee Miss., a box of clo- thing,		35,00
do., do., Mrs. H. Thompson, for Rev. N. Harris and C. C. Moore, three boxes of medicines.		
N. Y., Mount Morris, ladies of Mount Morris Bap. ch., per C. S. Bacon, for Rev. E. A. Stevens, a cask contain- ing clothing,		45,86
In same cask, from personal friends, for Rev. L. Stilson, a package of clothing,		23,34
do., Rochester, personal friends, &c., per Miss S. H. Hooker, for Rev. H. L. Van Meter, a box of sundries.		
do., do., do. do., do. do., two barrels of flour.		
do., Madison, Fem. Benev. Soc. of Bap. ch., for Orphan School, Nowgong, a box of childrens' clothing, &c.,		14,65
do., Henniker, Sewing Circle of Bap. ch., per S. K. K. Winship sec., for Indian Missions, a box of clothing,		19,81
do., New York city, ladies of 1st Bap. ch., per Mrs. Martin, for Rev. A. H. Danforth, two boxes of clothing,		30,00
Ky., Louisville, personal friends at Louisville and Cincinnati, per C. Forbes, for Mrs. E. W. F. Moore, Maulmain, a box of clothing,		45,00
Ill., Elgin, parents and sisters of Mrs. Barker, for Rev. C. Barker's family at Gowahati, a half barrel of clothing,		40,00

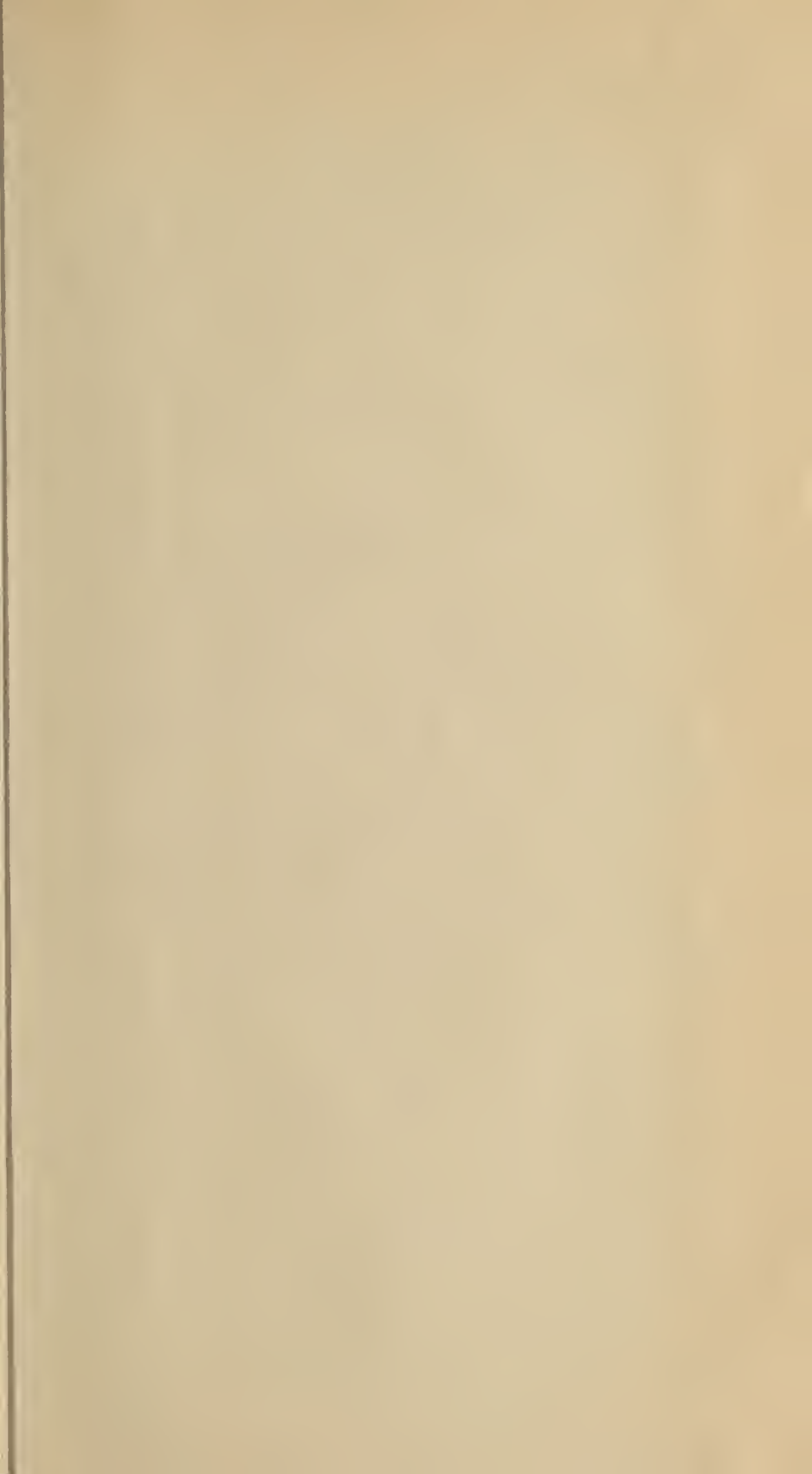
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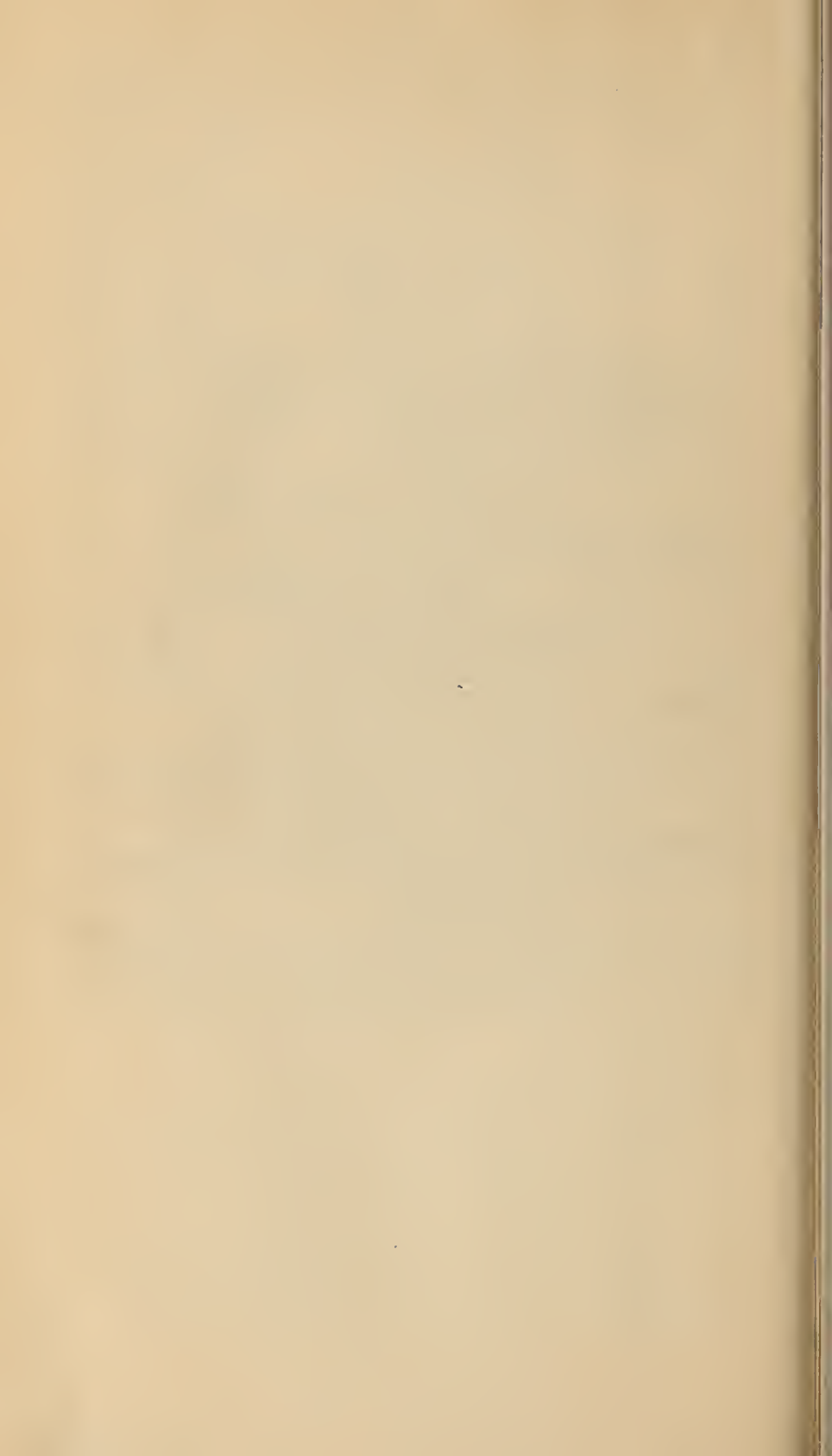
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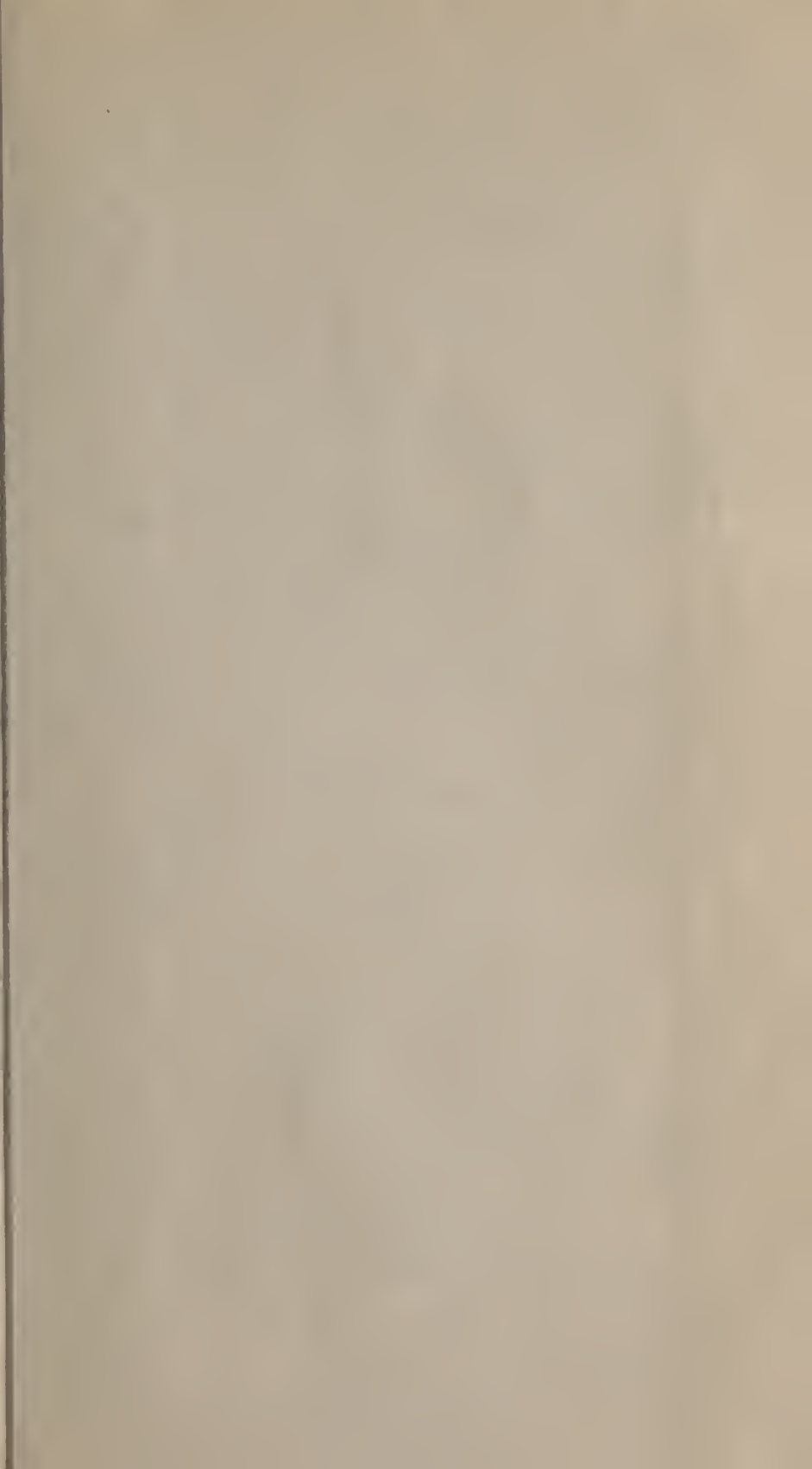
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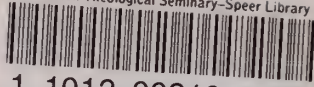




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